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Notes on the Greek Testament

THE GOSPEL ACCORDING TO ST. LUKE

RIVINGTONS

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Notes on the Greek Testament

THE GOSPEL ACCORDING TO

ST. LUKE

BY THE

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RIVINGTONS

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Preface.

THE aims that I have proposed to myself in writing these Notes are (1) to connect the study of the Greek Testament more closely with the classical work of a public school; (2) to illustrate the history of the Greek language by Hellenistic usages; (3) to determine the meaning of Greek words, especially those not found in classical writings, and to explain Jewish customs to which reference is made; (4) to trace the train of the Evangelist's thoughts; (5) to bring out to the best of my power the truth in the words of Jesus.

I have endeavoured as far as possible to form an independent judgment on the many difficult questions that present themselves to every interpreter of the Bible. But as I am doubtless under greater obligation than I am aware of to the authorities which I have been in the habit of consulting, I subjoin a list of them:—the Commentaries of Alford, Olshausen, and particularly that of Godet; Bruder's Concordance; the Grammars of Jelf and Winer (the last named has been of constant and special service); the Modern Greek Grammars of

Corfe, Donaldson, and Clyde; also Geldart's *Modern Greek Language;* Schleusner's Lexicon; the Indices of Schweighaüser to Polybius and to Epictetus; Lobeck on Phrynichus; Smith's *Dictionary of the Bible;* Dr. Edersheim's *The Temple and its Services, etc., in the Time of Jesus Christ;* Thomson's *The Land and the Book;* Dr. Tristram's *Topography of the Holy Land* and *Natural History of the Bible.*

In addition to this list, I am bound gratefully to mention how much I owe to the many suggestions and kind encouragement given me by several of my present and former colleagues at Wellington College, to whom I have submitted these sheets as they passed through the press.

A. C.

WELLINGTON COLLEGE,
August 1875.

Manuscripts.

THE MSS. specially referred to in these notes are :—

ℵ. *Codex Sinaiticus.* This is probably the oldest MS. now extant, and is assigned to the *fourth* century. It was discovered by Tischendorf in the convent of St. Catherine on Mount Sinai in 1859, and is now at St. Petersburg.

A. *Codex Alexandrinus.* This MS. belongs to the *fifth* century. It is now in the British Museum, having been presented to Charles I. by Cyrillus Lucaris, Patriarch of Constantinople, who had previously brought it from Alexandria in Egypt.

B. *Codex Vaticanus.* Probably contemporaneous with ℵ. It is now, as the name implies, in the Vatican Library.

C. *Codex Ephraemi rescriptus.* A *palimpsest ; i.e.* on the vellum which contained the worn-out ancient letters (the value of the MS. not being recognised) were written the works of the Syrian Saint Ephraem. In the seventeenth century, however, the older writing was observed beneath the more modern words, and a great

portion of this valuable *fifth*-century Codex has been recovered and published.

D. *Codex Bezæ.* A MS. of the *sixth* or *seventh* century ; it has both a Greek and Latin text. It is now in the Cambridge University Library, to which it was presented by Beza in 1581.

ERRATA.

Page 57, last line, *for* Synoptics *read* Synoptists.

" 175, line 5, *for* reveal *read* reveals.

" 60 - mint. Read Ch VII. J^n VC

I.

ST. LUKE:

LIFE AND STYLE OF WRITING.

THE authorship of the third Gospel has been attributed from the earliest times to the Lucas or Luke who is thrice mentioned by name in epistles written by St. Paul during his second imprisonment at Rome. In Col. iv. 14. we read—*ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς*; Philemon 23, 24, *ἀσπάζονταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου*; 2 Tim. iv. 11, *Λουκᾶς ἐστι μόνος μετ' ἐμοῦ.*

These passages contain all that is known with absolute certainty of St. Luke. From them we learn that he was a physician, and a friend and companion of St. Paul at Rome, but not a fellow-prisoner like Aristarchus and Epaphras, who are expressly called *συναιχμάλωτοι.* From the context of the first passage quoted, where a distinction is drawn between the converts who were of the circumcision and those who were uncircumcised, it may be inferred that St. Luke was of Gentile and not Jewish origin. Some have conjectured that, as in the case of Timothy, one of his parents was Greek, the other Hebrew.

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Of this Evangelist's birthplace and early life nothing is recorded in the Bible. According to Eusebius and Jerome, he was a citizen of Antioch; but the statement may be merely an inference from St. Luke's writings, and cannot be received as an undoubted fact.

The name Lucas is a contracted form of Lucanus. If it is true, as has been asserted, that this contraction in -ᾶς is one often found in names of slaves and freedmen, we have a slight indication that the Evangelist belonged to that class; an indication which is confirmed by the calling he pursued, for the physician's art was at that period most frequently practised by Greek slaves and freedmen.

For additional incidents in the life of St. Luke we must refer to the Acts of the Apostles. We are indeed here confronted by the question of the authorship of that book. But the unvarying voice of antiquity, the evidence of style, and the difficulties involved in any other hypothesis, scarcely allow us to doubt that St. Luke is the author of the first Church history as well as of the Gospel that bears his name.

Assuming this to be true, we find that St. Luke first joined St. Paul at Troas, and proceeded with that apostle and Silas to Philippi, where it seems probable that he remained for some time, for in Acts xvii. the first person (ἡμεῖς), which implies the narrator's presence, is dropped, and not resumed till chap. xx., when St. Paul again visits Macedonia and travels through Troas, and along the coast of Asia Minor to Tyre, Cæsarea, and Jerusalem. From that time St. Luke attached himself closely to St. Paul, remaining by his

side during his captivity at Cæsarea, and accompanying him in the perilous voyage to Rome. In Rome St. Luke was with St. Paul both in his first and second imprisonment, faithfully clinging to his friend even when all others had deserted him.

Nothing is more probable than that St. Luke wrote his Gospel when thus enjoying the close companionship of the Apostle of the Gentiles. An interesting conjecture has been made in reference to this. It has been thought that those papers and parchments for which St. Paul wrote anxiously to Timothy, were documents required by the historian St. Luke, who was now alone with the apostle, and possibly engaged in the composition of the Acts of the Apostles or of the Gospel. However that may be, the traditions that would place the writing and publication of this Gospel at Antioch, at Alexandria, or in Achaia and Bœotia, cannot be regarded as authoritative.

Closely connected with this question is that of the nationality and position of Theophilus, to whom St. Luke dedicates his Gospel and the Acts of the Apostles. If we believe that St. Luke wrote at Rome, Theophilus was in all probability a converted Greek freedman who had risen to such high dignity at the Imperial Court as is implied by the official appellation κράτιστε. In that case he would have a claim, both by his nationality and by position, to receive the dedication of a work intended primarily for the Christians of the Roman Church, in which the Greek element appears to have been predominant.

Besides the scanty authentic records of St. Luke's

life, there are certain traditions to be noticed. It has been asserted by some that St. Luke was among the seventy disciples. This is not only improbable, if we recollect the nationality of St. Luke, but may be said to be almost disproved by the preface to the Gospel. Indeed, one of the most interesting aspects of St. Luke's position is, that he was not an eye-witness of the wonderful works which he describes—not a personal follower of Jesus—not a Jew—not himself familiar with the scenes of our Lord's ministry. In this respect St. Luke's work, as compared with that of St. Matthew or St. Mark, approaches that of the modern scholar who, at a distance from the theatre of events which he narrates, collects evidence from every quarter, balancing the relative value of testimony, rejecting what is false and retaining what is true. We know of course that the writer of the Acts was in Jerusalem, and at Cæsarea, but it does not appear that he was familiar with the villages and towns of Galilee and Samaria.

By another tradition, Christian art has been taught to recognise in St. Luke the first Christian painter. There is indeed no contemporary or trustworthy authority for this legend, which cannot be traced back further than the tenth century. The tradition grew up in the East, where painting is a sacred art; and when, at the time of the renaissance, Greek culture for the second time made its way into Italy, St. Luke came to be regarded as the initiator and patron of Christian pictorial art. The story may be untrustworthy; but the belief in its truth has not been without considerable influence in the history of Painting. The alliance between

religion and æsthetic beauty is an important historical fact with which the name of St. Luke is indissolubly connected.

It is certain that mediæval art in its prime lingered most lovingly over those scenes of the Gospel history which are recorded by St. Luke alone. By this Evangelist the great Italian painters were inspired to portray exquisitely the simple Mother and her Divine Child, the common childhood of Jesus and of John the Baptist, the Annunciation, the Salutation of Elisabeth, the thanksgiving of Anna and of Symeon. It may be surmised, then, that this attractiveness of St. Luke's Gospel to artistic feeling has itself been the cause of a connection fruitful in noble and beautiful results.

Tradition has also busied itself with the Pauline influence to be traced in this Gospel. From the converse between the great Apostle and the Evangelist, and from the experience they had shared, doubtless arose that oneness of feeling, and even of words and language, which has persuaded some to see in the Gospel of St. Luke the Gospel of St. Paul. In one sense, indeed, it is true that St. Luke's is the Pauline Gospel; but not true in any sense that would deprive St. Luke's Gospel of its distinctiveness or originality. Doubtless the same hopes animated both Paul and Luke. Both saw the same future for Christianity. Both gladly recognised in their Master's teaching germs of the wide spread of the Christian faith. Yet each had his peculiar gift of the Spirit. It is almost possible to demonstrate that a Gospel by St. Paul would have differed from a Gospel by St. Luke. Compare, for instance, the manner in

which St. Paul presents the Gospel to his hearers at Antioch in Pisidia, with the literary form of St. Luke's Gospel.

The influence of St. Paul on St. Luke's Gospel, so far as it can be traced, is exactly that which one would expect in the case of two friends who are entirely at one on some great question, but whose literary modes are different. We perceive a similarity of thought, and even of words, but a diversity of style. To one was given the power of luminous and truthful narrative; to the other logical acumen, and the power of clear-sighted application of the Gospel principles to practice. There is one and the same Spirit breathing through the writings of each, but in each we trace the characteristics of a human intellect essentially different from that of the other.

It has often been said that St. Luke is the scholar among the Evangelists. This statement must be received with some reservation. If a comparison of parallel passages in the Synoptic Gospels be made, it will by no means always appear that St. Luke employs classical expressions more than the two other Evangelists; in fact, the reverse of this is sometimes found to be the case.[1] Again, no writer in the New Testament has been more entirely carried away by the Hebrew idiom than St. Luke. The opening chapters of his Gospel are wholly cast in a Hebrew mould, with the exception of the preface. In that preface, to which there is nothing parallel in the other Synop-

[1] Compare, *e.g.*, Matt. iv. 1, Mark i. 12, with Luke iv. 1; Matt. xix. 13, Mark x. 13, with Luke xviii. 15; and Matt. xxv. 14, foll., with Luke xix. 12, foll.

tics, St. Luke shows himself capable of a purely Greek style. But there is a marked difference between the style of the preface and the style of the rest of the Gospel or of the Acts. For the most part, St. Luke employs the familiar idioms of the common people. It has been remarked that none of the New Testament writers abound in vernacular expression or in modernisms so much as this author. The truth seems to be that, so far as the Gospel is concerned, it is rather in the systematic historical arrangement of his subject, and in the use of particular classical words, than in avoidance of popular diction or Hebraisms, that St. Luke gives proof of superior Greek culture.

The frequent use of Polybian words by St. Luke leads to the belief that he was familiar with that author. Nor is this an unlikely supposition, for the work of Polybius was the principal source from which the conquered nations derived their acquaintance with the history of victorious Rome.

St. Luke is an historian in the true sense of the word. He is a diligent inquirer after truth; a careful sifter of facts. Inspired writer he was; but let us not allow ourselves to think of inspiration as independent of the historian's toil and the painstaking carefulness which the inspired writer himself admits. The sudden departure from the style of the preface in the succeeding narrative, the frequent Hebraisms, the occasional abrupt introduction of thoughts, the use of unclassical expressions, all seem to us to arise from that *ἀκρίβεια*, that truthful exactness of detail, which the Evangelist proposes to himself.

The form of the Gospel leads to the conclusion that it was intended for Gentile readers. The references to Jewish prophecy are few. In the genealogy our Lord's descent is traced, not from the founder of the Hebrew nation, but from the common father of mankind. The ministry among the Samaritans, which was the prelude to the spread of the gospel among the Gentiles, is dwelt upon at length. The universal sympathy of Christ, His prayer for the Roman soldiers, His address to the women of Jerusalem—every incident that would appeal to the human heart or to world-wide feeling, rather than to Jewish exclusiveness,—is carefully and lovingly recorded.

The question as to when this Gospel was written is interesting, but one that cannot be answered with certainty. Some characteristics point to a date later than that of either of the other two Synoptics. There are words and thoughts peculiar to this Gospel that seem to imply a Church already formed, where history and experience have thrown into greater prominence sayings of Christ that had been passed over by earlier writers. The supplementary character of this Gospel, though partly due to the aims with which it was written, points to the same conclusion. Again, we learn from the preface that St. Luke had before him when he wrote many statements by previous writers of the truths accepted by Christians.

From the notes of character presented to us by the life and writings of St. Luke, we may think of him as modest, and affectionate, and steadfast in friendship. There is something touching and most interesting in the way in

which the historian passes silently into his own narrative, not mentioned by name, and only indicated by a change of person—from *they* to *we*—and then, overshadowed by the mighty figure of the great Apostle who was his friend, allows his own part in the great enterprise to pass quite unrecorded. His name and life bear the closest relation to the history of St. Paul. Each supplies data for the history of the other. It is only by a comparison of the epistles of St. Paul with the writings of St. Luke that we know who and what St. Luke was; by the same method only do we know how, step by step, the first great missionary to the Gentiles was inspired to undertake his immortal task, and how he wrought it out to a glorious accomplishment.

II.

HELLENISTIC GREEK.

WHEN the books of the New Testament were written, Greek had become the literary language of the world. Cicero had said a hundred years before that time, 'Graeca leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur'—(*Pro Archia*, x. 23). The century that separated Cicero from St. Luke had not made the orator's words less true. With few exceptions, all that was worth hearing in philosophy or history was written in the Greek tongue. But the Greek of Thucydides or Plato was no longer extant.

Even the professed imitators and restorers of the Attic diction had lost the subtle refinement and grace of the ancient masters. Still more was this the case with the writers of the New Testament. The Greek dialect which the Evangelists and Apostles adopted or found is a far less exact representative of thought than the Greek that was handled by Thucydides or Euripides,—the middle voice is rapidly disappearing, the dual number is never employed, the tenses of verbs are losing their distinctive force, and the aorist is beginning to be used (as it actually is in modern Greek) to the exclusion of the synthetic perfect. The particle *ἄν*, employed in the best stage of the language to express the most delicate shades of meaning, is met with far more rarely. The variety of final particles is almost merged in the single use of *ἵνα*. The distinction between the optative and subjunctive in dependent clauses no longer obtains. The infinite compass and pointedness of transitional particles are gone. The same restriction and want of variety appear in the use of prepositions. In fact, the Greek of the New Testament has lost the claim which the Greek language once possessed, of being the truest possible reflection of thought.

But, on the other hand, Hellenistic Greek was the language of the common people. It was sufficient to express the daily wants and hopes and thoughts of average men who were unable to appreciate the delicate *nuances* and fine shades of distinction which Greek at its best was able to set forth with admirable clearness. There seems to be a peculiar fitness in this. The book

that was intended for the people was written in the language of the people. And how happily it was adapted to that purpose the history of the New Testament sufficiently testifies. In one sense, indeed, no book requires more explanation, or more fully repays investigation and laborious thought, than the New Testament; but it is equally true that no book bears its message more unequivocally and distinctly to plain unlearned men and unskilled interpreters. Again, the very imperfection of the language at this period, its inability to express fine distinctions, is a protest in itself. It ought to convey a warning against the 'knots that tangle human creeds.' It bears witness to the ἁπλότης εἰς τὸν Χριστόν (2 Cor. xi. 3). Then, again, if the language has lost in beauty and *délicatesse*, it has gained in richness of association. The Attic dialect with all its wealth of diction was in a sense limited and peculiar. Its fastidious nature made it impatient of foreign intrusion. Hellenistic Greek, on the contrary, was all-embracing in its sympathies. Like Axylus, who sat near the wayside with a welcome for every stranger, this degenerate Greek opened its doors to words of every age and every tribe. The contributions of Homer and Hesiod are found side by side with words that are favourites with Herodotus or with Xenophon. Expressions long buried in the obscurity of a remote lyric poet leap forth into a fresh life; the purest Attic appears on the same page with an antiquated Æolic form or a modern barbarism; words that have never before reached the dignity of the literary standard, that are only known to fame through

the Comedies of Aristophanes, now, for the first time, are consecrated to a nobler use. Further, the historical events that fill the interval between Pericles and the Christian era have left a trace on the language of the New Testament. The campaigns of Alexander, the despotism of the Seleucidæ, the luxury of Eastern Satraps, the schools of Alexandria, the colonisation of Cyrene, the Homeric enthusiasm of the grammarians, lastly, the law and organisation of Rome have contributed to store the rich though barbarous magazine of Hellenistic Greek.

For the scholar Hellenistic Greek has a further interest. It is the stepping-stone between the Greek language in its perfection and the Greek that is being spoken in the streets of Athens to-day. If we enjoy the language of Sophocles or Demosthenes, it is at least interesting to trace the after history of the words they employed. Of these, some appear to have been lost for ever; some have caught fresh meaning as they passed the lips of modern men; others have been hardy enough to hold their own, and still speak the same thought that they evoked or echoed in the theatre of Dionysus.

The scholar may well marvel at the strength and suppleness of a language that has survived so long, and shaped itself to so many diverse conditions and shades of thought. It is worth while to mark the effect of these conditions; and it will be seen that Hellenistic Greek did not grow degenerate in the lips of natives, but was corrupted by foreigners; and, just as the waters of a stream are coloured by the soil over

which they flow, so the Greek language in the New Testament is strongly influenced by Aramaic forms of expression. It is, indeed, often simply Aramaic thinly disguised by a Greek dress. But, on the other hand, there has been, perhaps, too great a tendency to set down every idiom that offends the scholar's ear as a Hebrew mode of expression. This strangeness of idiom is frequently to be referred to other causes. Sometimes it is the influence of Latin; sometimes the idiom will be found to be Greek as well as Hebrew, but Greek of a kind that had been heretofore confined to the speech of the vulgar.

But, besides this impress of the Aramaic dialect on Greek idiom, both Judaism and Christianity have added entirely fresh associations to particular Greek words. It must have been a matter of no slight difficulty—it was even a matter of religious peril—to clothe the old Hebrew thought in a Greek word that already teemed with heathen associations. The LXX. version had indeed, in some measure, cleared away the difficulty. But how were the new and sublime Christian ideas to be expressed by words that had heretofore only conveyed the thoughts of heathendom, or, at the best, those of the older dispensation? When words like ἅδης, παράδεισος, κύριος, or like χάρις, εἰρήνη, εὐαγγέλιον, πίστις, ἀπόστολος, were removed from their old connotation and inspired with a fresh set of ideas, there was danger of defiling the pure religion with the false and impious theories of heathenism.

To show that this danger has been a real one, and

that words have refused to rise to the height of the thought which they were designed to express, and have in consequence lowered the tone of religious ideas, would be an interesting task. It is one that cannot be pursued here. But enough has perhaps been said to indicate that in this, as well as in other respects, Hellenistic Greek presents an important field of study to the Christian scholar.

III.

THE LITERARY FORM OF THE GOSPEL.

ALTHOUGH Jesus Christ left no written account of his doctrine, but, as was usual with Jewish teachers, gave the precious legacy of his words to be treasured up in the memories of his faithful disciples, we may yet believe, not only that the matter of the Gospel teaching was derived from the Master's lips, but that He himself also furnished the model in accordance with which He willed these records to be shaped and delivered to succeeding ages.

Now, in examining the literary form in which the Gospel was originally presented, we must not confine ourselves to the four written Gospels which have been preserved to us, but also take into consideration the various missionary discourses preserved in the Acts of the Apostles (which are in fact brief oral Gospels), and those Gospel summaries to be found in the Apostolic Epistles.

In all these we shall find—due allowance being made

for difference of place and circumstance—a similarity of method in presenting the facts and in demonstrating the truth of the Gospel. But the first, and by far the most important of these discourses, are those contained in St. Luke's Gospel xxiv. 25-27 and 46-48. Here Jesus Christ himself preaches the Gospel of the resurrection in words that have, as we shall see, dictated the form, not only of the three written (Synoptic) Gospels, but also that of the oral Gospels preserved in the Acts.

The two disciples whom Jesus overtook on the way to Emmaus had just witnessed the humiliating sufferings and death of their Master, whom they had believed to be the 'Hope of Israel.' Their faith first wavered, then altogether failed. It was impossible to reconcile their preconceived idea of the Messiah and the kingdom of God with the facts they had witnessed. Jesus shows how false that pre-conception is, and how completely the facts of his own suffering and death correspond with the word of prophecy, rightly understood,—*Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ ;* (Luke xxiv. 26.) Compare also ver. 46-48, where the important addition is made—*Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ.* These two discourses, then, are a key to the form in which the Gospel of Jesus Christ was first, and still is, delivered to men.

It is natural to suppose that the correspondence between the life of Christ and Jewish prophecy, would not be brought into equal prominence when the Gospel

was delivered to Jew and Gentile respectively. We should expect that for the Gentile μετάνοια καὶ ἄφεσις ἁμαρτιῶν would form the main argument of an apostolic discourse. This we find to be the case. St. Matthew, who addresses himself principally to Jewish readers, as his narrative proceeds, continually refers back to the Old Testament prophecies. This St. Luke rarely does, but, on the other hand, gives especial weight to those words and acts of Jesus that more particularly affect the Gentile world.

St. Paul uses one line of argument when he preaches in the synagogues of Antioch or Thessalonica, another when he addresses a Gentile audience at Lystra or at Athens.

Without attempting a complete analysis of the various Gospel summaries preserved in the New Testament, it may be interesting to refer to one or two of these in confirmation of the above remarks.

In Acts i. 16, Peter's first words are, as it were, caught from the lips of Christ—ἔδει πληρωφῆναι τὴν γραφὴν ταύτην. Compare with St. Luke xxiv. 26. As the life and death of Christ correspond with prophecy, so will the history of his Church.

The Gospel as delivered by St. Peter.—Acts ii.

22-36.—1. Jesus gave proof by miracles that he was the Messiah (22); 2. He was put to death on the cross (23); 3. He was raised from the dead—the essential point of apostolic testimony and preaching; 4. This was foretold by David (25-36).

Compare with this the same apostle's Gospel to the Gentile Cornelius and his friends, Acts x. 34-43—a passage which can almost be regarded as a summary of St. Luke's Gospel. Mention is made of the admission of the Gentiles; of the baptism of John preceding the advent of Jesus; of Jesus going about doing good; of His death and resurrection, and the proof of them; and of remission of sins, through Him, foretold by the prophets.

The Gospel as delivered by St. Paul at Antioch in Pisidia.—Acts xiii.

16-21.—Israel a chosen race.

22-23.—David, the man after God's own heart, of whose seed Jesus was born, *κατ' ἐπαγγελίαν.* (The genealogies are an expansion of this statement.)

24-25.—John the Baptist was His forerunner—the preacher of a gospel of repentance. (This part of St. Paul's speech exactly corresponds to Matt. iii. 1, Mark i. 2, Luke iii. 3.)

26-31.—Jesus was put to death by the rulers of the Jews through ignorance of the prophets' meaning. (This ignorance, even in the case of the apostles, receives many illustrations from the Gospels.) Thus, however, the prophetical predictions were fulfilled, as also in His death and resurrection.

32.—By the resurrection of Jesus the promise of prophecy was fulfilled. Compare, again, the words of Jesus himself, Luke xxiv. 44-46.

33-37.—Ps. ii. quoted in support of this, and explained.

38.—The doctrine of *μετάνοια* stated.

39.—Forgiveness of sins through Christ.—Luke xxiv. 47.

This may be termed particularly a Gospel of the resurrection, the miracles and teaching of Jesus not being referred to, but the *βασιλεία* and *μετάνοια* are clearly preached.

Summary of St. Paul's Preaching at Thessalonica.
Acts xvii. 3.

There is an instructive, though very short analysis of an oral Gospel here, almost in Christ's own words (Luke xxiv. 46)—*διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν.*

Besides these examples from the Acts, we may adduce, as indicating the same acknowledged form, the summary of the Gospel, 1 Cor. xv. 3, 4, and warnings against false Gospels founded on different models, 2 Cor. xi. 4, Gal. i. 6, 7, and 1 Tim. vi. 20.

NOTES ON THE GOSPEL ACCORDING TO ST. LUKE.

Εὐαγγέλιον κατὰ Λουκᾶν] The Gospel according to Lucas or Luke, *i.e.* as Lucas delivered it. This is the πρῶτος λόγος referred to, Acts i. 1.

I. 1—4. Preface.

1. ἐπεχείρησαν] The force of the aorist may be retained here,—'since many undertook to write, I determined,' etc. The aorist is often used in classical Greek when it would be more natural to use the perfect definite in English. It is not correct in such cases to say that the aorist is used for the perfect, but that the Greek idiom differs from the English idiom in this: that where we use the perfect definite, *i.e.* connect the past action with the present time, the Greek idiom only marks the action as past. Again, when the Greek aorist *seems* to be used for the present, the fact is that in English the present is used to denote what is actually past, though only just past,—a point of time more accurately indicated in Greek by the use of the aorist.

At the same time, the aorist, being, as Buttmann says, 'an aggressive tense,' has gradually superseded the perfect. In modern Greek there is no synthetic form for the perfect definite as distinguished from the aorist. The commencement of this tendency may be traced in the New Testament writers.

(1) Instances occur where the aorist and perfect are used in the same sentence where it would perhaps be fanciful to draw a distinction; see ch. ix. 7, Acts xxii. 15. The fact that in Latin there is a single form to represent the aorist and perfect definite may have influenced Greek in this direction.

(2) In some passages the reference to the present is too close to be ignored, as ch. xiv. 18, 20: *ἀγρὸν ἠγόρασα . . . γυναῖκα ἔγημα.* (3) In Col. i. 21 the temporal particle *νυνί* is joined to the aorist: *καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν, κ.τ.λ.*

ἐπιχειρεῖν occurs only in this passage of the New Testament, and Acts ix. 29, *οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν*: its force is either that of (1) taking in hand, or (2) attempting, with an implied notion of failure; cf. the use of *aggredi* in Latin, 'Magnum rescindere coelum aggressi,' *Aen.* vi. 583.

ἀνατάξασθαι] A verb not elsewhere found in the New Testament, and rare in other authors. It is used in Plutarch, 968 c, of repeating by one's-self a lesson already learnt—*ἀνατατόμενος τὰ μαθήματα καὶ μελετῶν*: here *ἀνὰ* gives the idea of re-arrangement.

1. *πληροφορεῖν*] Literally 'to bring full' (measure);—(1) in passive, of persons, 'to be fully certified,' 'assured,'—cf. Rom. iv. 21, *πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι*: Rom. xiv. 5, *ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω*: (2) of things, 'to be fully believed,' 2 Tim. iv. 17, *ὁ Κύριος ἐνεδυνάμωσέ με ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσῃ πάντα τὰ ἔθνη*: and (3) in a literal sense, 2 Tim. iv. 5, *τὴν διακονίαν σοῦ πληροφόρησον*, 'give full measure of,' 'fill to the full,' 'fulfil.' In modern Greek the verb has the meaning of 'to persuade,' 'inform.'

ἡμῖν] Us Christians.

2. *Καθὼς . . . τοῦ λόγου*] This adverbial clause qualifies *ἀνατάξ. διήγησιν*, and more particularly *ἀνατάξασθαι*: *διήγησιν* is qualified by *περὶ τ. π. ἐν ἡμ. π.*

ἀπ' ἀρχῆς] From the beginning of Christ's life and ministry.

αὐτόπται καὶ ὑπηρέται τοῦ λόγου] Either (1) eye-witnesses (of the life and actions of Christ), and ministers of the Word, *i.e.* deputed to preach the Word; or (2) eye-witnesses and ministers of the Word, *i.e.* Christ,—*τοῦ λόγου* being used in the same sense as in John i. 1. Taken thus, *τοῦ λόγου* would qualify *αὐτόπται* as well as *ὑπηρέται.*

ὑπηρέτης] Originally a rower, distinguished from *ναῦται* and

ἐπιβάται, Dem. 1209, μισθοὺς οὓς ταῖς ὑπηρεσίαις καὶ τοῖς ἐπιβάταις κατὰ μῆνα ἐδίδουν. The hardest work fell on the ὑπηρέται, hence generally a worker, servant, minister, especially with reference to a master. John Mark is the ὑπηρέτης to Paul and Barnabas (εἶχον τὲ καὶ Ἰωάννην ὑπηρέτην, Acts xiii. 5), just as Joshua was ὑπηρέτης to Moses, Elisha to Elijah.

3. παρηκολουθηκότι] 'Since I have followed carefully.' παρακολουθεῖν is a philosophic word, used of following with intelligence the discourse of a teacher; cf. 2 Tim. iii. 10, σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ: Epict. *Diss.* ii. 24. 19, μήτε λόγῳ παρακολουθῶν μήτε ἀποδείξει.

ἄνωθεν] 'From above.' Used—(1) of *place*, Matt. xxvii. 51, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω: (2) in an especial sense, *from heaven*, John iii. 7, γεννηθῆναι ἄνωθεν: James iii. 17, ἡ ἄνωθεν σοφία: cf. Epict. i. 13. 3, τῆς αὐτῆς ἄνωθεν καταβολῆς, of the same divine origin; cf. John xix. 11, where ἄνωθεν = 'from the superior court, or power:' (3) of *time*, in this passage and Acts xxvi. 5, προγινώσκοντες ἄνωθεν, also Gal. iv. 9, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, to begin again and serve.

ἀκριβῶς] A word used of scientific knowledge, especially of mathematics,—'exactly,' 'accurately;' cf. Arist. *Eth. Nic.* I. iii. 1; τὸ ἀκριβὲς οὐχ ὁμοίως ἐν ἅπασιν ἐπιζητητέον.

καθεξῆς] 'In order'—not necessarily implying order of time, but that the various events and sayings are arranged and selected systematically and with a definite purpose.

κράτιστε Θεόφιλε] Nothing is further certainly known of Theophilus. From the epithet κράτιστε (cf. Acts xxiii. 26, τῷ κρατίστῳ ἡγεμόνι Φήλικι), and from the fact that St. Luke especially dedicates to him a narrative which was clearly intended for the instruction of the whole Church, it may be inferred that he was a person of official rank. Possibly he was a Greek freedman who had risen to eminence at Rome, as many of his compatriots had done.

4. ἵνα ἐπιγνῷς] The ἐπί implies that additional fresh recognition of a truth which a connected restatement of facts, previously learnt unsystematically, always conveys.

κατηχήθης] κατηχεῖν, 'to sound down, or along,' 'to teach

by word of mouth.' The word was used technically in the Church of the oral instruction given to candidates for holy baptism, who were called οἱ κατηχούμενοι; hence our word *catechism*. κατηχεῖν is late, and in the New Testament confined to St. Luke and St. Paul—Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου: 1 Cor. xiv. 19, ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, κ.τ.λ.: Gal. vi. 6, κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς: in a less technical sense, Acts xxi. 21, κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως.

The general sense of this important preface, then, is as follows: Former accounts of Christ's life and work had lacked either accuracy or logical connection. St. Luke proposes, by carefully sifting the evidence of eye-witnesses, to write an accurate and truthful account of Christ's life. Moreover, he will follow a definite order or plan, and arrange his facts in accordance with that plan. Such a presentation of Christ's life as a whole will, he thinks, bring a confirmation of the truth to the mind of Theophilus.

Two inferences may be drawn: (1) that Inspiration does not exclude the idea of the human intellect exercising itself in weighing evidence; (2) that those acts and sayings of Christ are selected which bear especially on the particular aspect of our Lord's ministry which the Evangelist proposes to present to his readers.

5. ἐν ταῖς ἡμ. Ἡρώδου] It was near the close of Herod's reign. He was one of the 'reguli' or subject kings of the Roman Empire, and had risen to power partly by some really great personal qualities, partly by the skilful flattery which he addressed in succession to Antony and Augustus—'Regnum ab Antonio Herodi datum Augustus auxit' (Tac. *Hist.* v. 2). He was of Idumaean descent, and so by race hostile to the Jews, but had made a politic marriage with Mariamne, a representative of the Asmonean dynasty. This marriage, and the great splendour of his Court and public works, conciliated a large party among the Jews to his rule. Some of his followers

went so far as to look for the Messiah either in Herod himself or in his dynasty. In the last years of his reign and life the barbaric temper showed itself in acts of tyranny and gross inhumanity. The title of 'Great' was not accorded to Herod by his contemporaries.

τῆς Ἰουδαίας] A term which here comprises Samaria and Galilee, and the various districts which were afterwards divided among the sons of Herod. See note on chap. iii. 1.

ἐφημερίας] 'The course'—one of the twenty-four courses into which the priests were divided. *ἐφημερία* is not a classical word, but has survived in modern Greek as an ecclesiastical term signifying 'ministration' or a 'parish.' Polybius has the expression *ἐφημερεύειν ἐπὶ τῶν ἔργων* (xxii. 10. 6). See Schleusner, *sub voc.*

ἐξ ἐφημερίας Ἀβιά] We learn from 1 Chron. xxiv. that in the time of David the priests were divided into twenty-four courses, that being the number of 'houses' or 'families' into which the descendants of Eleazar and Ithamar had branched off. Of these twenty-four families, sixteen traced their descent from Eleazar, eight from Ithamar. The courses were named from the chiefs of the families. It appears further from Ezra ii. 36-39 that only four of these priestly families returned from captivity. By a fresh subdivision, however, of the restored families, the number of the twenty-four courses and the original titles were retained. As the family or course of Abiah was not one of those which returned, it follows that John the Baptist, strictly speaking, did not belong to that family, but either to the family of Jedaiah, or Immer, or Pashur, or Barim (Ezra ii. 36).

If he was descended from the first named, it is interesting to think that John the Baptist may have been the direct lineal heir to the high-priesthood; for Jeshua, the high priest in Ezra's time, was of the family of Jedaiah.

Each one of the twenty-four courses undertook in turn the various sacerdotal duties in the Temple from Sabbath to Sabbath. Again, the duties of each day were intrusted to one, or sometimes two, families of the ministering 'course.' Further, lots were drawn, by which the various functions were

apportioned to individuals.[1] Of these functions the most honourable and the most coveted was that of burning incense in the holy place at the morning or evening service.

The priest on whom the lot had fallen passed, with two chosen attendants, into the holy place. The attendants performed their appointed tasks and retired, leaving the priest alone, while the people waited outside. Then there were some moments of deepest stillness, during which the ministering priest awaited the signal which should be given for burning the incense. (During that interval of stillness we may suppose that the angelic vision appeared to Zacharias.) Then the signal was given, the incense rose, and priests and people throughout the temple precincts joined in silent prayer. Shortly afterwards a blessing was pronounced, in all probability by the lips of the priest whose lot it was to burn incense. Hence the expectation of the people for Zacharias (*v.* 21), and their wonder at his delay.[2]

6. δίκαιος is used very much in this sense, Eur. *Ion.* 643, where observe the classical dat. τῷ Θεῷ in place of the Alexandrine ἐνώπιον τοῦ Θεοῦ: δίκαιον εἶναί μ' ὁ νόμος ἡ φύσις θ' ἅμα | παρεῖχε τῷ Θεῷ.

πορευόμ. ἐν ταῖς ἐντολαῖς καὶ δικαιώμασι] For the expression, which is Hebrew, not Greek, in form, see Ps. cxix. 1.

ἐντολή] 'An injunction,' 'command,' used especially of the moral law, the Commandments: Matt. xv. 6, ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν: xix. 17, τήρησον τὰς ἐντολάς.

δικαιώματα] Here the ceremonial observances of the law.

7. προβεβ. ἐν ταῖς ἡμέραις] Compare with this Lysias, 169. 16, οὐδὲ τοὺς ἤδη προβεβηκότας τῇ ἡλικίᾳ (ὑβρίζειν εἰκὸς) ἀλλὰ τοὺς ἔτι νέους καὶ νέαις ταῖς διανοίαις χρωμένους.

[1] It has been thought that allusion is made to this, Rev. ii. 17, the fortunate lot being a ψῆφος λευκή. Schoetgen quotes from the Talmudists, 'Praefectus Templi venit tempore gallicinii, vel circa, et pulsat et sacerdotes aperiunt. Tunc dicit ad ipsos: qui lotus est veniat et sortiatur: sortiuntur ergo, et quem sors tangit is dignus est.'

[2] See Dr. Edersheim's *The Temple, its Ministry and Services*, ch. viii., from which most of the above particulars have been taken.

9. ἔλαχε τοῦ θυμιᾶσαι] Cf. Σαοὺλ ἔλαχε τοῦ βασιλεύειν ἐπὶ Ἰσραήλ.—LXX. The genitive is either governed directly by ἔλαχε, or possibly is dependent on κλῆρον understood, λαγχάνειν τὸν κλῆρον being an expression in constant use in this connection; cf. ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης, Acts i. 17, and for a similar genitive, κρίνεσθαι θανάτου, Thuc. iii. 57, where κρίσιν is understood before θανάτου. λαγχάνειν usually takes an accusative in the sense of obtaining by lot, a genitive in the sense of acquiring a possession.

10. ἦν προσευχ.] The frequent use of the analytic tense marks the later stage which the language has reached.

We do not find prayer expressly enjoined as part of the temple service, except in one instance, on the occasion of the offering of first fruits (Deut. xxvi. 12-15). At the same time, expressions occur, such as 'house of prayer' (Isaiah lvi. 7), 'Thou that hearest prayer' (Ps. lxv. 2), which lead us to infer that prayer was usual at the services of the temple, and it is reasonable to suppose that the sacrifices were accompanied with prayer. After the Captivity, however, it is certain (Neh. xi. 17) that prayer formed part of the ordinary daily service. Subsequently prayer became only too much systematised and formal. See Dr. Edersheim's *The Temple*, etc., p. 124.

11. ὤφθη . . . ἄγγελος] The only recorded appearance of an angel in the temple.

τὸ θυσιαστήριον τοῦ θυμιάματος] This is described, Exodus xxxvii. 25, 1 Kings vii. 48, 1 Chron. xxviii. 18.

12. ἐταράχθη implies loss of presence of mind, confusion; φόβος, expectation of danger, fear.

13. εἰσηκούσθη] '*Was* heard.'

14. ἀγαλλίασις] Used three times by St. Luke; also Heb. i. 9, ἔλαιον ἀγαλλιάσεως: Jude 24, στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει. ἀγάλλειν is the classical word 'to make bright,' 'glorify,' to which ἄγλαος, αἴγλη are akin.

15. σίκερα] From the Hebrew '*shakkar*,' to be intoxicated.

16. ἐπιστρέψει ἐπὶ κ. τὸν θ. αὐτῶν] The especial work and duty of a prophet at all times; cf. Ezek. iii. 19.

17. ἐν πν. καὶ δυν. Ἠλίου . . . καρδ. πατ. ἐπὶ τέκνα] The omission of the article in this passage would be difficult to

justify in classical Greek. But it must be remembered that this is a passage where the Hebrew idiom might be expected to influence the Greek. And in Hebrew 'the article is omitted before nouns made definite by a following genitive or suffix; also very frequently in poetry.'[1] Parallel instances, however, may be found where the Hebrew idiom would not be expected; as ch. xix. 42, ἐκρύβη ἀπὸ ὀφθαλμῶν σου, and Rom. i. 1, εἰς εὐαγγέλιον Θεοῦ.

ἐπιστρέψαι] The infinitive denoting a purpose is found also in classical authors, especially after verbs of motion; cf. μανθάνειν γὰρ ἥκομεν | ξένοι πρὸς ἀστῶν, Soph. *Oed. Col.* 12; στρατηγεῖν ἡρημένος, Xen. *Mem.* iii. 2. 1.

ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα] Israel was torn by divisions; father and son were at variance. It would be the work of this child to unite the nation. The centre of union round which the people would rally is the 'wisdom of the just.' The burden of Malachi's prophecy is the disunion that has been brought about in Israel, which it is the mission of the new Elias to heal; see especially ii. 8-10, iv. 4-end. In the quotation the exact words of Malachi (iv. 6) are not followed.

ἐν φρονήσει] 'To turn to the wisdom.' This is one of those undoubted instances of the use of ἐν for εἰς which are frequent in the New Testament. There may, indeed, be said to be a notion of rest as well as motion here as in other passages. To turn them *to*, and cause them to move *in*, as their sphere of action; cf. Matt. xiv. 3, ἔθετο ἐν φυλακῇ (we have both expressions,—to put a man *in* prison, and to throw a man *into* prison), but in their origin εἰς and ἐν are identical. In old Greek we find ἐν used for εἰς—ἄμειψεν ἐν κοιλόπεδον νάπος θεοῦ (Pind. *Pyth.* v. 37),—and in later Greek the two forms are frequently confused: see John i. 18, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός: and cf. Epict. ii. 20-23, ἀπελθεῖν ἐν βαλανείῳ: i. 11. 32, νῦν ἐν Ρώμῃ ἀνέρχῃ: and on the other hand, ἵν' αὐτὸ λούσῃ εἰς σκάφην, *id.* iii. 22. 71. See Donaldson's *Greek Grammar*, p. 510; Clyde's *Greek Syntax*, pp. 83, 84.

19. ἀποκριθείς] For the classical ἀποκρινάμενος. The

[1] Rödiger's Gesenius's *Hebrew Grammar*, p. 248.

middle voice has almost disappeared from Hellenistic Greek, from modern Greek entirely; compare ἦν διατεταγμένος, Acts xx. 13.

20. ἰδού] This word is employed to mark a transition in a lively manner. ἐδῶ in modern Greek signifies 'here.' Compare the use of *voilà* in French. There is a trace of this modern adverbial force of ἰδού in Eur. *Ion*, 190, ἰδοὺ τόνδ' ἄθρησον, where the maiden passes from one sculptured scene to another. Similarly *ecce* is used in Latin: 'Ecce autem duro fumans sub vomere taurus | concidit,' *Geor.* iii. 515.

μὴ δυνάμενος] In modern Greek μή is used with participles, never δέν (οὐδέν for οὐκ). The history of this idiom seems to be that the participle very frequently contains the motive or condition of action, hence μή was generally required; afterwards, from the tendency to uniformity, the usage became universal. οὐ is only once used with a participle in this Gospel, ch. vi. 42. Perhaps here and in other passages—*e.g.* Acts xi. 9, καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων—we may discern a trace of the later usage now beginning.

On classical principles the use of μή may be explained by considering that not the fact but the thought of the possibility of the fact is denied. μή non rem ipsam spectat, sed potius cogitationem rei quam vult ex animo audientis amovere.

ἄχρι ἧς ἡμ.] For this attraction cf. Matt. xxiv. 38, Acts i. 2, 22.

21. ἐν τῷ χρονίζειν] The wonder was *in* the delay; the delay was the cause of wonder.

ναῷ] 'The holy place.' The people were standing without in the court.

22. ὀπτασίαν] A late word for the classical ὄψις, used by St. Luke also, ch. xxiv. 23, ὀπτασίαν ἀγγέλων ἑωρακέναι: Acts xxiii. 19, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ: and by St. Paul, 2 Cor. xii. 1, ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.

ἦν διανεύων] The analytic form (1) draws attention to the continuance of the state, (2) gives prominence to the verbal notion.

23. λειτουργία] (λεὼς·ἔργον), a public service (at Athens

certain definite state services were called λειτουργίαι), hence service or ministry in the temple, afterwards a form used in a sacred service—the meaning of our word 'liturgy.'

24. περιέκρυβεν] This is a late form, as indeed all the forms with β in κρύπτω and its compounds are. In Soph. *Aj.* 1145, ἐκρύφην is read for ἐκρύβην—Veitch, *sub voc.*

25. ἐπεῖδεν] 'Looked upon,' 'regarded me so as to take away.' ἀφελεῖν is epexegetical or explanatory, showing the result of ἐπεῖδεν. In Herod. i. 124 the word is not constructed with an objective infinitive, as Alford seems to say, nor can it mean 'condescends to do,' but is used, as here, of the superintending care of the gods.

26. ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ] This note of time is important as showing the difference in age between Jesus and John the Baptist.

πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρέτ] This is one of those touches of description which seem to imply that St. Luke wrote for persons who were not familiar with the scene of our Lord's life and ministry, or even that the Evangelist himself had not an intimate knowledge of Palestine. The topographical definiteness of the Acts presents a contrast to the style of this Gospel; cf. *v.* 39, and chs. iv. 31, vii. 11. Nazareth, a small and despised town, was built in a 'narrow basin' on the edge of barren limestone hills about midway between the Mediterranean Sea and the Sea of Galilee. The neighbouring heights fringe the plain of Esdraelon; Hermon towers to the north; on the south-east are the mountains of Gilboa and Tabor. A city without historical incidents to make it famous either in the times that preceded our Lord's coming or in those that followed, it possesses one single point of supreme interest.

27.] Between betrothal and marriage there was an interval of a year; during that time the bride lived with her own friends.

ἐξ οἴκου Δαβίδ] Joseph was of the house of David, as was Mary also. This is clear from *v.* 32, when the angel salutes Mary as the mother of Jesus who is the Son of David according to the flesh.

28. εὐλογ. σὺ ἐν γυναιξίν] These words are omitted in B.

29. *διεταράχθη*]. Her amazement implies that she was unused to visions. Mary is not represented to us as a maiden conversant with spiritual visitations. This is no narrative of an excited visionary mind.

32. *ὑψίστου*] As in v. 35 and ch. vi. 35 without the article, according to the usage by which *θεός* is so often anarthrous, especially in the Epistles.

κληθήσεται] 'Shall be called'='shall be;' cf. *θεὰ κέκλημαι Κύπρις οὐκ ἀνώνυμος*, Eur. *Hip.* 1.

τὸν θρόνον Δαβίδ] *θρόνος* is used frequently of royal power in classical Greek. Cf. *τὰ Λαίου σέβοντας εὖ θρόνων κράτη*, Soph. *Ant.* 166.

Jesus is here revealed as the *King*; and it is part of St. Luke's plan to set him forth in that light. The national thought had at this time been in great measure diverted from the 'house and lineage of David,' partly by the lustre of the Asmonean family, partly by the actual power of the Herods.

34.] It is clear that Mary did not think of Jesus for one instant as the son of Joseph.

35. *ὑψίστου*] See *v.* 32.

36. *συγγενής*] 'Belonging to the same family.' As Alford remarks, we do not know what the relationship was. The word 'cousin' in the English Version is misleading *now*.

37. *οὐ . . . πᾶν*]. The *οὐ* is closely connected with the verb *οὐκ ἀδυνατήσει=δυνήσεται*. So the expression means 'with God every word shall be of power'—'have effect.' Where the *οὐ* and *πᾶς* are placed in juxtaposition, the expression= 'not every.' For the first construction, which follows the Hebrew idiom, cf. Matt. xxiv. 22, *οὐκ ἂν ἐσώθη πᾶσα σάρξ*: 1 Cor. i. 29, *ὅπως μὴ καυχήσηται πᾶσα σάρξ*: for the other, cf. Matt. vii. 21, *οὐ πᾶς ὁ λέγων Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν*.

παρὰ τῷ Θεῷ] Cf. Matt. xix. 26, *παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά*: Rom. ii. 11, *οὐ γάρ ἐστι προσωποληψία παρὰ Θεῷ*.

38.] What cannot fail to strike one in this narrative is the restraint and calmness of the style, the absence of enthusiasm

or the slightest token of exaggeration. How different the manner in which legendary untruth is set forth! How different too the form under which Art has for the most part presented the scene to us!

39.] From Nazareth there is a continuous ascent to Jerusalem and beyond to Hebron. For an account of the wild mountain district, the hill-country of Judea, see *Sinai and Palestine*, p. 161.

εἰς πόλιν Ἰούδα] Either (1) a city of Judah—if so we may trace here, as elsewhere in this Gospel, an inexactness of topographical description as compared with the Acts; or (2) as is more probable, the city of Juttah is meant, as this was a city allotted to the priests (Josh. xv. 55, xxi. 16).

39-45.] It is clear from this passage that Elisabeth knew, and that Mary herself knew, that Jesus was the Son of God. It is an interesting question how far John the Baptist also recognised this truth in his boyhood. He himself says οὐκ ᾔδειν αὐτόν, John i. 32; that is, in all probability, he did not recognise Jesus as the Messiah or the Son of God till after the Baptism. How false therefore, from a realistic point of view, however subjectively true and beautiful, are the 'Holy Families' of the great Italian masters of the Renaissance. With regard to the intercourse between the Baptist and Christ in their youth, is it not probable that, the Baptist's parents being very old at the time of his birth, he may have been left an orphan,—without brothers or sisters, and so found in Mary and Joseph his nearest relatives, and in Jesus his greatest friend? Still for the most part the youthful Baptist's home was in the wild mountain fastnesses of Judaea.

43. ἵνα ἔλθῃ] This use of ἵνα with the subjunctive for the classical infinitive began with Alexandrine Greek, and is universal in modern Greek; see note on ch. iv. 3.

46.] This hymn of exultation may be compared throughout with the words of Hannah, 1 Sam. ii. 1-10.

47.] The distinction between ψυχή and πνεῦμα cannot be pressed here; ψυχή however may be thought to include the emotional, πνεῦμα the spiritual, part of a man, that by which divine things are apprehended; cf. 1 Cor. ii. 10-12.

48. ἐπέβλεψεν] Cf. the use of ἐφορᾶν in Herod. i. 124, and

note on ch. i. 25; see also 1 Sam. i. 11, *ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου.*

ταπείνωσιν] 'Low estate,' not subjectively 'humility' or 'lowliness of mind;' cf. Acts viii. 33, *ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη*: Phil. iii. 21, *ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*: James i. 9, 10, *καυχάσθω ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ καὶ ὁ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ.*

μακαριοῦσι] 'Shall account happy;' cf.

μακαρίζομέν σε τέττιξ
ὅτι δενδρέων ἐπ' ἄκρων
βασιλεὺς ὅπως ἀείδεις.—ANACREON.

52. *ὕψωσε*] Cf. the passage from St. James quoted above, where the same contrast is to be observed.

56. *ὑπέστρεψεν*] See note on ch. ii. 39.

58. *μετ' αὐτῆς*] This use of *μετά* takes the place of the more classical dative; cf. *v.* 72, *μετὰ τῶν πατέρων ἡμῶν.*

59. *ἐγένετο* is used here like a particle of transition. The construction varies; sometimes *ἐγένετο* is connected with the following verb by *ὅτι*, sometimes by *καί*. These constructions are all late.

ἐκάλουν] 'Were for calling,'—were going to call him Zacharias.

62. *ἐνένευον*] This seems to imply that Zacharias was deaf as well as dumb.

63. *πινακίδιον*] This was a small tablet, made of a thin piece of wood, covered with wax, which was written upon with a stilus. The more usual diminutive of *πίναξ* is *πινάκιον*. See Aristoph. *Vespae*, 169, *δότε μοι ξίφος ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.*

64. *εὐλογῶν*] Implying that the trial had been well borne.

66. *ἄρα*] Inferential—'then, if this be true.' The child was *observed* from his infancy. The circumstances of his birth and the expectations of those around him could not fail greatly to influence his education.

χείρ] The hand of the Lord to guide as well as to protect.

68.] This hymn, the prophecy of Zacharias, has been repeated in the service of the Christian Church for more than a thousand years at the least. It is the first interpretation of the 'Kingdom of God' in the highest spiritual sense.

λύτρωσιν] Strictly the act of paying the λύτρον or ransom. Cf., among many other passages, Rom. iii. 24, δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ.

'Redemption to his people' might suggest to a Jew an actual deliverance from the hateful yoke of the Herodian dynasty, and from the domination of Rome. Such a misconception is really removed by the true explanation of the σωτηρία in *v.* 77. Yet it was long before even the twelve apostles clearly conceived the nature of the deliverance and of the 'Kingdom.'

69. κέρας σωτηρίας] Cf. Hor. *Odes*, iii. 21. 18, 'Viresque et addis cornua pauperi;' and Ovid, *A. A.* i. 239 (quoted by Orelli),

'Tum veniunt risus, tum pauper cornua sumit.'

70. διὰ στόματος, κ.τ.λ.] Cf. Acts iii. 21, διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. It will be observed that αἰών is used in those passages of a limited past time.

73. ὅρκον] In loose apposition to the preceding words.

74. τοῦ δοῦναι explains the nature of the oath (ὅρκον), showing the result, or that in which it consisted.

This genitive of the article with infinitive is of frequent occurrence in the New Testament. It is generally possible to refer the construction to a recognised genitival use, such as the genitive of aim, result, separation, etc. There are, however, instances where such notions are very faintly marked, and where the genitive seems to take the place of the nominative, or accusative of the infinitive. In such cases the explanation may be that in the frequent use of the genitive of aim or result the origin of the usage was forgotten, and the τοῦ came to be inseparably connected with the infinitive. (A similar process may be observed in the universal use of μή with participles in modern Greek.) This genitive, then, generally denotes (1) aim: this must be attributed to the use of the partitive genitive after verbs of hitting or missing; (2) result: with this cf. Thuc. vii. 42, πέρας . . . τοῦ ἀπαλλάσσεσθαι, an end that consisted or resulted in escape; see also Gosrau's note on '*aram sepulchri*,' Virg. *Aen.* vi. 177. It is

to be remembered, too, that the aim and result are often confused in the later stage of a language. (3) It is used (*α*) as subject: ὡς δὲ ἐγένετο τοῦ ἀποπλεῖν ἡμᾶς, Acts x. 25, ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς, Acts xxvii. 1; (*β*) as object: οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, 1 Cor. ii. 2.

τῶν ἐχθρῶν] *Spiritual* enemies, as is clear from ἐν ὁσιότητι καὶ δικαιοσύνῃ.

75. ὁσιότης] 'Holiness' generally, 'a conscientious obedience to God;' it is a wider word than δικαιοσύνη, which='righteousness,' or obedience to the oral and written law.

76. ὑψίστου] See *v.* 32.

77. τῷ λαῷ αὐτοῦ] There is no thought in this hymn of a salvation extending beyond the limits of the chosen race.

ἐν ἀφέσει] The salvation consists in forgiveness of sins. This is the promised deliverance, and not one that would free them from Herod or the Romans.

78. σπλάγχνα] A favourite word of St. Paul's in this metaphorical sense. Used as a physical term by St. Luke, Acts i. 18; cf. also Col. iii. 12, σπλάγχνα οἰκτιρμῶν. Σπλάγχνα properly=the nobler organs, the heart, liver, or lungs, and is not adequately rendered by 'bowels [of mercies].' The word is used in classical authors of various emotions—anger, anxiety, etc. See Aesch. *Agam.* 966, σπλάγχνα δ' οὔτι ματάζει | πρὸς ἐνδίκοις φρεσὶν τελεσφόροις | δίναις κυκλούμενον κέαρ: also Eur. *Med.* 220, ἀνδρὸς σπλάγχνον ἐκμαθεῖν.

ἀνατολή] (1) 'The rising of the sun or of a star;' ἄστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολάς, Eur. *Phoen.* 504. (2) In Hellenistic Greek, 'the sprouting of a branch,' or 'a branch,' in which sense it is used in reference to the Messiah, Zech. iii. 9, ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου ἀνατολήν, and vi. 12, ἰδοὺ ἀνὴρ Ἀνατολὴ ὄνομα αὐτῷ.

80.] See ch. ii. 40 and 52; also 1 Sam. ii. 26, καὶ τὸ παιδάριον Σαμουὴλ ἐπορεύετο, καὶ ἦν ἀγαθὸν μετὰ κυρίου καὶ μετὰ ἀνθρώπων. The three descriptions are very similar. It may be thought significant of the sterner character of John the Baptist that favour with God and man is not predicated of him as it is of Jesus Christ and of Samuel.

CHAPTER II.

2.] THE statement in the text was for long an acknowledged difficulty. Recently, however, a solution given by a German scholar, A. W. Zumpt, has been generally accepted as satisfactory. The difficulty is this : According to the statement of Josephus, Quirinus was governor of Syria not earlier than 6 A.D., probably ten years *after* the events here recorded. Zumpt's answer is that Quirinus was in all probability *twice* governor of Syria, and that the enrolment referred to in the text took place during his *first* tenure of rule.

An abstract of Zumpt's treatise is given in Alford's notes, to which the reader is referred. Very briefly stated, the argument is this: The names of the governors of Syria between the years 4 B.C. and 4 or 5 A.D. are not recorded by the ancient authorities for this period. We know from Tacitus, *Ann.* iii. 48, that Quirinus was in the east about this time, having been appointed guardian to Caius Caesar, who died 4 A.D., and before that he had distinguished himself in Cilicia, which seems to have been annexed to the province of Syria.

These and other facts lead to the inference that the blank space in the list of the governors of Syria should be in part filled up (probably from about 4 B.C. to 1 B.C.) with the name of P. Sulpicius Quirinus.

There is some doubt regarding the true form of the name, the readings in Tacitus fluctuating between Quirinus and Quirinius. On the whole, Quirinus is more probably the correct form, the Greek rendering, Κυρήνιος, having arisen from the mistaken idea that the name was a gentile appellation.

Publius Sulpicius Quirinus did not belong to the famous patrician gens Sulpicia, but rose from an obscure station to the highest state offices, and became a trusted friend both of Augustus and Tiberius.

The question has been asked why the date of this event has not been fixed by the rule of Herod rather than by the governorship of Quirinus. The answer is (1) the census was a matter which concerned the Romans, not Herod; (2) it may be regarded as indicative of and natural to the Gentile Luke to fix a date by the presidency of a Roman magistrate rather than by the name of a foreign king.

ἀπογράφεσθαι] Middle voice, as appears from ἀπογράψασθαι in *v.* 5. The difference of time is observable; the aorist denotes a single definite act on the part of Joseph, the present denotes a succession of acts, the enrolment extending through many families.

ἀπογραφή] Strictly 'a writing off,' 'a copy,' then technically, a list or inventory of property, especially of property held by a private person and claimed by the state. Here the word is used in a somewhat wider sense, a census,—registration of property, etc., for the purpose of taxation.

This census was vigorously resisted by the Jews. A formidable rising took place under Judas the Galilean, or the Gaulonite, which was crushed with some difficulty by the Romans. See Joseph. *Ant.* xviii. 1. 1.

3.] Christ came in the fulness of time in many ways. Under providence He came at that epoch when such a coincidence as this was possible,—of Roman supremacy, which involved the taxation, and of Jewish custom, which brought Joseph and Mary to their ancestral city.

Again, the census was felt to be the definite and absolute mark of subjection to a foreign power. Christ came when the hopes of his race were at their lowest ebb. The temporal and outward kingdom passed away for ever at the moment when the true King of the true Kingdom was born.

4.] Observe the distinction between the prepositions in ἀπὸ τῆς Γαλ. and ἐκ τῆς πόλεως.

ἥτις] It is worthy of remark, however, that in modern Greek ὅς is seldom used, ὅστις being the usual word.

ὅστις is here employed in a strictly classical sense, denoting an attribute which is the essential and peculiar property of the antecedent. See Jelf, *Greek Grammar*, 816-86, and cf. the

examples there quoted; Herod. ii. 99, *πόλιν κτίσας ταύτην ἥτις νῦν Μέμφις καλεῖται.*

Bethlehem, called in ancient times Ephrath or Ephratah, Gen. xxxv. 16, xlviii. 7, was six miles from Jerusalem. The modern name is Beitlahm. The 'Grotto of the Nativity,' pointed out as the scene of our Lord's birth, has the sanction of a very ancient tradition. As far as we know, Bethlehem was never visited by Jesus during His ministry.[1]

7. *πρωτότοκος*] Homer uses the word in an active sense, *Il.* xvii. 5—

> *ἀμφὶ δ' ἄρ' αὐτῷ βαίν' ὥς τις περὶ πόρτακι μήτηρ*
> *πρωτοτόκος κινυρὴ, οὐ πρὶν εἰδυῖα τόκοιο.*

It is applied to Christ in a profounder sense, Rom. viii. 29, *εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς*: Col. i. 15, *πρωτότοκος πάσης κτίσεως*: and Col. i. 10, *πρωτότοκος ἐκ τῶν νεκρῶν.*

ἐσπαργάνωσεν] *σπάργανα*, 'swathing bands,' such as infants are wrapped in to this day in Italy and other countries; Eur. *Ion*, 955, *ἡμεῖς, ἐν ὄρφνῃ σπαργανώσαντες πέπλοις.*

ἐν τῇ φάτνῃ] Not, as in E. V., in *a* manger, but in *the* stall or manger attached to the house or caravanserai. It appears from Layard (*Nin. and Bab.*, p. 478, note), as quoted in *Dict. of Bible*, that in Persia the caravanserais are 'provided with stables for the horses of the pilgrims, and within these stables, on both sides, are other cells for travellers.' The *φάτνη* mentioned in the text was probably a cell of this kind,

[1] *The birth of Jesus Christ.*—The received date, fixed by Dionysius Exiguus, a Roman abbot, is probably placed four years too late. The chief chronological data may be briefly stated as follows:—

Herod the Great died in the thirty-seventh year of his reign; Joseph. *Ant.* xvii. 8. 1; *B. J.* i. 33. 8.

He began to reign in the Consulship of Cn. Domitius Calvinus and C. Asinius Pollio, 714 A.U.C. Adding thirty-six *complete* years to that date, the result is 750 A.U.C.

As Jesus was born before, but not long before, the death of Herod, 750 is the very latest year in which that event can have taken place.

For a fuller consideration of this and other arguments bearing on the question, see *Dict. of Bib.* vol. i. pp. 1072-75.

excavated possibly, according to the tradition, in the limestone rock.

καταλύματι] der. fr. *καταλύειν*, 'to unyoke'—hence 'to stay at a place, lodge there.'

κατάλυμα] 'A resting-place,' 'lodging,' possibly 'an inn,' not however in the European sense of the word, but a khan or caravanserai where travellers could lodge, but were not provided with food or service. The *πανδοκεῖον* (see ch. x. 34) answered more nearly to the modern inn. *κατάλυμα* only occurs here and ch. xxii. 11, and the parallel passage in Mark xiv. 14; it is there used of the guest-chamber where the Passover was to be prepared. In Polybius the word occurs twice, in ii. 36. 1 it signifies the general's house or lodgings, *δολοφονηθεὶς ἐν τοῖς ἑαυτοῦ καταλύμασι*: in xxxii. 19. 2 it is used of guest-rooms provided for envoys.

Is it not possible that this may be the meaning of the word in the present passage? It is not unlikely that Joseph and Mary may have found a lodging in the stable when there was no room in the guest-chamber (*κατάλυμα*) of a friend or connection.

In St. Matthew's Gospel the word used is *οἰκία* (ch. ii. 11), and there is no hint that the nativity took place in an inn.[1]

8.] It will be remembered that these were the pastures familiar to David, the scene of his exploit with the lion and the bear, when he too was watching his flock by night. Hence he was summoned to fight the enemies of Israel. From these hills and valleys we may believe much of the pastoral imagery of the Psalms was derived.

ἀγραυλοῦντες] A late word used by Strabo, Plutarch, and others; cf. *αὐλίζομαι*, *αὐλή*, *αὐλός*. *ἀγραυλία* is used of life in the open air, camp-life.

9. *ἐπέστη*] A very favourite word with St. Luke, who uses it seven times in his Gospel and eleven times in the Acts; with two exceptions, it is only found in the 2d aor. St. Paul employs the word in three passages, elsewhere it is not found

[1] It is easy to understand that the cities of Judah would be crowded by families going up to their ancestral cities for enrolment, for, with few exceptions, all the Jews then residing in Palestine belonged to the tribes of Judah and Benjamin.

in the New Testament. It denotes a sudden appearance, especially of angels, see ch. xxiv. 4; Acts xii. 7.

10. εὐαγγελίζομαι] Another characteristic word of St. Luke; it is used by no other Evangelist (for Matt. xi. 5 is a quotation), whereas it occurs at least twenty-five times in St. Luke's writings, and very frequently also in St. Paul's Epistles; elsewhere it is rare. For classical examples of the word, see Aristoph. *Equites*, 591,—

> Ὦ Βουλὴ, λόγους ἀγαθοὺς φέρων
> Εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι,

and Dem. *de Corona*, p. 332, κατὰ τὴν ἀγορὰν περιέρχομαι τὴν δεξίαν προτείνων καὶ εὐαγγελίζομενος τούτοις οὓς ἂν ἐκεῖσε ἀπαγγέλλειν οἴωμαι.

We may infer that it was St. Paul and St. Luke who gave currency to the word in its special Christian sense. The active voice occurs only in two passages of Revelation, where the reading is doubtful. The passive is found, ch. vii. 22, xvi. 16, Gal. i. 11, and in several other places. The middle voice is frequent and constructed with (1) dat. of person, accus. of thing, as here; (2) dat. only, ch. xx. 1; (3) accus. of thing only, ch. viii. 1; (4) accus. of those to whom the message is brought, Acts viii. 25.

ἥτις] See *v.* 4. The peculiar character of the joy was its extension among all the people (of Israel).

ἐτέχθη] A rare form; see Veitch, *sub voc.* τίκτω.

12. βρέφος] *A* babe.

13. οὐρανίου] This feminine termination seems to be an Atticism; cf. Monk, *Hipp.* 76, μέλισσα λειμῶν' ἠρινὸν διέρχεται.

14.] The reading εὐδοκίας occurs in ℵ, A, B, D. ἀνθ. εὐδοκίας then would signify 'men of good will'—'men who are in God's favour.'

εὐδοκία, however, though lacking the highest MSS. authority, gives a better sense, is more consonant with Hebrew phraseology, and occurs in all the later MSS.; it also appears to have been received into the text of the earliest liturgies. See *Introd. to Criticism of New Testament*, Scrivener, p. 515 *sq.*

εὐδοκία is an Alexandrian word which survives in modern

Greek. St. Luke uses it in one other passage, ch. x. 21, οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. So also in the parallel passage in St. Matthew. In a different sense it is found in Rom. x. 1, ἡ εὐδοκία τῆς ἐμῆς καρδίας, where it means the desire, earnest wish of my heart. And again in Phil. i. 15, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσι, 'because of kindliness, goodwill.'

15. καὶ ἐγένετο καί] See ch. i. 59, where the second καί is omitted. It is characteristic of Hellenistic Greek to join verbs with the co-ordinate καί in place of a subordinating particle. In the modern dialect καί is used for νά (ἵνα); see Donaldson's *Modern Greek Grammar*, p. 33.

ῥῆμα] 'A word;' then by an easy transition the thing or event spoken of. The secondary usage however is not classical. But there is a similar and quite classical transition in the case of λόγος. See Herod. i. 21: Θρασύβουλος δὲ σαφέως προπεπυσμένος πάντα τὸν λόγον . . . μηχανᾶται τοιάδε.

16. τὸ βρέφος] *The* babe who had been spoken of.

17. ἰδόντες δὲ διεγνώρισαν] 'Clearly recognised *when they saw*;' both because the sign was fulfilled exactly, and because there was something in the scene, and in *that* child (περὶ παιδίου τούτου), which bespoke his supernatural birth.

18. θαυμάζειν περί does not appear to be a classical construction.

19. συνετήρει] The imperfect marks the succession of incidents which Mary, as mothers do, observed from time to time.

These faithful touches of human nature are essentially characteristic of St. Luke.

It is doubtful whether the word means to (1) 'keep safe,' 'retain,' 'guard,' as in ch. v. 38, and the parallel passage in St. Matt., οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται: or (2) 'to observe carefully,' as, according to E. V., in Mark vi. 20, ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην . . . καὶ συνετήρει αὐτόν: or (3) as in *Pol.* xxxi. 6. 5, οὔτ' ἐξέφαινε τὴν ἑαυτῆς γνώμην, ἀλλὰ συνετήρει παρ' ἑαυτῇ, 'to keep stored secretly within one's own breast.'

συμβάλλουσα] The old English 'cast,' as in E. V. Cf. 'The king had *cast* the business thus *with* himself.'—Bacon.

21.] The second *καί* seems to mark the apodosis; in reality, there is a confusion between two constructions, *καὶ ἐπλήσθησαν καὶ ἐκλήθη*, and *ὅτε ἐπλήσθησαν ἐκλήθη*.

22.] Codices ℵ, A, B read *αὐτῶν*: *αὐτοῦ* also has authority; *αὐτῆς*, the reading of the English version, rests on very slender evidence; *αὐτῶν* of Mary and her babe.

αὐτῶν is the best supported reading, but involves a difficulty, for, according to Lev. xii. 1-8, the uncleanness does not extend to the child. Forty days was the period assigned for purification.

ἀνήγαγον] 'Brought *up*,' that is, to the capital; for Bethlehem stands on higher ground than Jerusalem.

23.] See marginal references, and particularly Numbers iii. 13, which shows that the command was especially connected with the Passover deliverance.

24. *τοῦ δοῦναι*] See note on i. 73.

Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν] This was the offering of the poor (Lev. xii. 8). The turtle-doves, though abounding in Palestine at some seasons, being migratory birds, were not always obtainable. Hence the alternative. The rock-pigeon (*columba livia*) is common both in a wild and domesticated state. No age is specified for the turtle-doves, which would generally be snared; it would always be possible to obtain *young* pigeons, the old birds are shy, and difficult to secure. See Tristram, *Nat. Hist. of the Bible*, p. 213.

25. *εὐλαβής* (*εὖ λαμβάνειν*)] 'Holding firmly;' so, 'cautious, 'careful;' then, in a special sense, holding to, observant of, the right; 'devout;' or, following another thread of meaning, 'cautious,' therefore 'fearing.' The New Testament use of the word is confined to St. Luke. The other passages where it occurs are, Acts ii. 5, *ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν*, and viii. 2, *συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς*.

παράκλησιν, without the article as a proper name applied to the Messiah in reference to Isaiah xl. 1: *παρακαλεῖτε, παρακαλεῖτε τὸν λαόν μου, λέγει ὁ Θεός*.

That the expectation of the Messiah was general at this epoch, and had even in a vague sense made its way into

external races, is inferred from the well-known passage of Suetonius: 'Percrebuerat oriente toto vetus et constans opinio esse in fatis ut eo tempore Judaea profecti rerum potirentur.'—*Vesp.* c. 4. Cf. also Tac. *Hist.* v. 13: 'Pluribus persuasio inerat antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret oriens, profectique Judaea rerum potirentur.'

26. χρηματίζω] In active voice, 'to have dealings with a person.' See Polybius v. 81. 5, παραπεσὼν δ' εἰς τὴν σκηνὴν ἐν ᾗ χρηματίζειν εἰώθει ὁ βασιλεύς, 'to give audience,' vv. 56-8, κατ' ἰδιάν χρηματίζειν τοῖς φίλοις, 'to give private audience to his friend.' In middle, 'to negotiate for one's own advantage,' 'to confer with any one'—Herod. iii. 118, ἤθελε χρηματίσασθαι τῷ βασιλεῖ, and vii. 163, τοσαῦτα τῷ Γέλωνι χρηματισάμενοι. The passive use is accordingly 'to be dealt with by any one,' and in a sacred sense, as here, 'to be dealt with by God in the way of warning or direction.' For this meaning, see Matt. ii. 12, καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, and Acts x. 22. There is a further special use of the word found, both in later Greek writers, as Polybius, and in the LXX.: 'to have dealings, or transact business under such and such a title, to be called.' Cf. Polyb. v. 57. 2, ἐπὶ τῷ τετολμηκέναι διάδημα περιθέσθαι καὶ βασιλέα χρηματίζειν, and Acts xi. 26, ἐγένετο δὲ . . . χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

χρηματισμός is used for the classical χρησμός in the sense of a divine answer, an oracle in LXX., and once in the New Testament, Rom. xi. 4.

29. ἀπολύεις τὸν δοῦλόν σου, δέσποτα] The metaphor is of a master releasing his slave.

δεσπότης] Applied to God, Acts iv. 24, δέσποτα σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν: Jude 4, μόνον δεσπότην Θεοῦ: Rev. vi. 10, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός.

32. φῶς εἰς ἀποκ. ἐθνῶν] 'A light tending towards, resulting in, an unveiling or disclosing of truth which the Gentiles were to share.'

33.] For Ἰωσήφ read with ℵ and B ὁ πατήρ.

34. εὐλόγησεν implies congratulation as well as blessing. Compare a similar use, Heb. vii. 2.

πτῶσιν καὶ ἀνάστασιν] 'The fall and rising of many;' either (1) referable to the same person—in this sense the Saviour's coming would make the souls of many sink under the weight of sin revealed, and rise in the happiness of sin forgiven; or (2) πτῶσιν=the fall of those who do not believe; ἀνάστασιν =the rise of those who have faith to receive Jesus as the Messias; or (3) the fall of those who had false conceptions of the kingdom, the rise of those who had true thoughts concerning it.

πτῶσις occurs in one other passage (Matt. vii. 27), καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

34, 35.] Christ as a σημεῖον reveals to men their innermost thoughts. This revelation works in two ways—(1) It splits men into opposed camps—so Christ becomes a sign spoken against; (2) It works conviction through a painful process of searching the spirit, and swaying to and fro of doubts for a while (ὅπως ἂν . . . διαλογισμοί). This sharp sword of division, these painful doubts, will pass through Mary's heart also. Cf. Eur. *Ion*, 766, αἰαῖ, αἰαῖ, | διανταῖος ἔτυπεν ὀδύνα με πνευμόνων τῶνδ' ἔσω.

For the whole thought of the passage, cf. Matt. x. 34: μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. The context also of that passage bears closely on the words of Symeon.

35. ῥομφαία] A long Thracian spear with a point like the blade of a sword. Cf. Livy, xxxi. 39: 'Thracas quoque rumpiae ingentis et ipsae longitudinis inter objectos undique ramos impediebant.' The word occurs six times in the Apocalypse, elsewhere only in this passage.

36. ἐκ φυλῆς Ἀσήρ] This incidentally implies the care with which the genealogies were preserved. It seems that a remnant of the tribe of Asher was left after the captivity.

ἔζησα] A form found in some of the later Greek writers; it is not Attic.

ἀπὸ τῆς παρθενίας] *i.e.* after she ceased to be a virgin; ἀπὸ marks the point of departure. Cf. Shakespeare, *Henry VI.* Part 1. Act 5, Scene 4, 'She was the first fruit of my bachelorship.'

37.] Anna was eighty-four years of age—these years are to be reckoned from her birth, not from the death of her husband.

νηστείαις καὶ δεήσεσι] These practices are almost invariably found in this close connection; see Matt. xvii. 21, *τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.* An ascetic life was proper for one awaiting the coming of the bridegroom; cf. ch. v. 33, where the question is asked why prayer and fasting are not enjoined on Christ's disciples.

38. *αὐτῇ*] In the modern sense of the pronoun, equivalent to *ταύτῃ.*

ἀνθωμολογεῖσθαι] 'To make an agreement,' *τινι.* The *ἀντί* gives a notion of reciprocity, hence 'to make a full confession;' cf. Polyb. xxx. 8. 7, *κἀκεῖ διὰ τῶν βασάνων ἐλεγχόμενος ἀνθωμολογεῖτο*: then 'to profess, speak fully' (in prayer or thankfulness), cf. *ἐξομολογεῖσθαι.*

περὶ αὐτοῦ] *αὐτός* used of the person present to the thought, though not mentioned by name in the immediate context.

πᾶσι τοῖς προσδ. λύτρ.] A circle into which true notions of the Messiah's coming had penetrated.

39. *ὑπέστρεψαν*] The use of *ὑπό* in this word may be illustrated by *ὑπαντᾶν*, 'to meet in the opposite direction;' *ὑπολογίζεσθαι*, 'to reckon on the opposite side;' *ὑποκρίνομαι*, 'to answer back.' *ὑποστρέφειν* is 'to turn in an opposite direction;' cf. Riddell on *Apol. Soc.*, p. 28 d.

St. Luke here omits the visit of the magi, Herod's attempt to take the young child's life, the flight into Egypt, and the reasons for returning thence, all recorded by St. Matthew.

εἰς τὴν πόλιν αὐτῶν] Compare this with *εἰς τὴν ἰδίαν πόλιν*, *v.* 3. The first = the city where their home was fixed; the second, the city with which they were connected by lineage.

40.] The tenses *ηὔξανε, ἐκραταιοῦτο, πληρούμενον* imply the free gradual growth in physical strength, and in spiritual and intellectual power.

41.] Jerusalem was now under the direct government of the Roman procurator. Rome, in displacing the Herodian dynasty in Jerusalem, had at least rendered it safe for 'the King of the Jews' to go to His capital.

We may picture to ourselves the joyousness of this first

passover, and contrast it with the solemnity and sorrow of the last.

43. ὑπέμεινεν] See note above on *v.* 39, 'remained *behind*;' cf. Latin re*maneo*.

ὁ παῖς] Not 'child;' Jesus was then twelve years old, an age at which a Jewish boy was termed 'a son of the law,' and admitted to the public religious rites.

44.] Thousands of Galileans would travel in company. The parents of Jesus might well believe he was among friends.

45.] They turned from the crowds of the caravan to the more hopeless task of finding their Son in the thronged streets of Jerusalem. At this time the narrow streets around the temple precincts must have been crowded till there was scarcely room for free movement. How far and to what place three days' journey took them we do not know,—possibly as far as Jericho. But here we seem to miss the graphic touch with which the author of the Acts describes the progress from place to place.

μὴ εὑρόντες] This was the reason or condition of the return. 'In that they did not find,'—*qui non possent invenire.*

46. καθεζόμενον ἐν μέσῳ, κ.τ.λ.] 'Sitting in the midst of the teachers, hearing them and asking them questions.' This is a description of the usual method of instruction. In the incident itself, therefore, there is no implication of superhuman intelligence, but rather of humility. As it was not lawful to sit in the temple itself, this scene probably took place in one of the chambers attached to the temple. Cf. Schoetgen, *ad loc.;* see ch. xviii. 11.

47. σύνεσις] 'Critical intelligence,' 'apprehension.' For its strict philosophical meaning, cf. Arist. *Ethics*, vi. 10.

49.] These first recorded words of the Lord Jesus are marked by a childlike simplicity, and yet by a most fervent sense of a supreme and divine duty.

ἐν τοῖς τοῦ πατρός μου εἶναι] 'To be engaged in my Father's business.' This translation is, on the whole, to be preferred to the other rendering 'in my Father's house.' For the use of ἐν, cf. *Ion*, 638, θεῶν δ' ἐν εὐχαῖς ἢ λόγοισιν ἢ βροτῶν. δεῖ

conveys the idea of duty, which is the motive of all noble lives. This force is brought out in Plato, *Apol. Soc.* 28, *οὗ ἄν τις ἑαυτὸν τάξῃ ἐνταῦθα δεῖ, ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.*

50. *οὐ συνῆκαν*] 'Did not understand the full import of the expression,' just as, *v.* 33, they wondered at the things that were spoken of him by Symeon. Cf. ch. ix. 45, where it is said of the twelve, *οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό.*

51. *ἦν ὑποτασσόμενος*] For the analytic form, cf. note, ch. i. 10 and 22. This combination of a simple childlike obedience and a lofty ideal is true to the highest conception of Christian character.

52. *προκόπτειν*] Either (1) to cut or fell wood, etc., in advance of an army, to facilitate the march, or (2) to beat out (metals),—in either case the derivative meaning is to advance, generally intransitive. There is, perhaps, an additional notion of toil or endeavour in the word, which is therefore peculiarly applicable to moral or intellectual advance. *προκόπτειν* is classical, but not *προκοπή*, both of which occur in the New Testament and late writers, such as Epictetus. Cf. Rom. xiii. 12, *ἡ νὺξ προέκοψεν*; Gal. i. 14, *καὶ προέκοπτον ἐν Ἰουδαϊσμῷ ὑπὲρ πολλούς*: 2 Tim. ii. 16, *ἐπὶ πλεῖον γὰρ προκόψουσι ἀσεβείας*: 1 Tim. iv. 15, *ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν*: cf. Thuc. vii. 56, *τοῦ ναυτικοῦ μέγα μέρος προκόψαντες*. The word is frequently used of mental progress by Epictetus and Plutarch, *e.g.* *προκόψει τις ἐν οἷς οὐ μανθάνει*, Epict. *Diss.* ii. 17. 4.

ἡλικίᾳ] It may be doubted whether this signifies 'age'—the more usual classical force—or 'stature,' as in Herod. iii. 16, *ἔχων τὴν αὐτὴν ἡλικίην Ἀμάσι*. In ch. xii. 25, *προσθεῖναι ἐπὶ τὴν ἡλικίαν πῆχυν ἕνα*, the meaning is perhaps 'age.' So also John ix. 21, *αὐτὸς ἡλικίαν ἔχει*, and Heb. xi. 11, *παρὰ καιρὸν ἡλικίας*. The other signification, 'stature,' is found ch. xix. 3, *τῇ ἡλικίᾳ μικρὸς ἦν*, and Eph. iv. 13, *εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ*.

CHAPTER III.

1.] TIBERIUS succeeded Augustus in the year A.U.C. 767 (A.D. 14), consequently the fifteenth year of his rule would be A.U.C. 781 (A.D. 28). This date however involves chronological difficulties, which are avoided by reckoning not from A.U.C. 767, when Tiberius succeeded to the Empire, but from A.U.C. 765, when he began to reign jointly with Augustus.

Pontius Pilate was the sixth procurator of Judaea, which after the banishment of Archelaus was attached as a dependency to Syria. He was appointed in the year A.U.C. 779 (A.D. 26), and held the government for ten years, when he was deposed; cf. Tac. *Ann.* xv. 44, 'Chrestus Tiberio imperitante per procurationem P. Pilati supplicio affectus erat.'

Herod Antipas, the son of Herod the Great, by Malthace, a Samaritan, at first intended by his father to succeed to his kingdom, was finally left ruler of Galilee and Peraea. He married the daughter of Aretas, an Arabian king; afterwards, while his first wife was still living, he married Herodias, his brother Philip's wife; Aretas avenged this insult to his daughter by invading the dominions of Herod, and defeating him. Urged probably by the ambition of Herodias, Herod Antipas endeavoured to obtain the title of *βασιλεύς* (which is given him by courtesy, Matt. vi. 14). He was opposed at the court of Caligula by the emissaries of his nephew Agrippa, failed in his attempt, and was eventually condemned to perpetual banishment at Lugdunum, A.D. 39.

His part in our Lord's passion is expressly alluded to, Acts iv. 27. From *v.* 19 we learn that his evil deeds were many. From the term *ἀλώπηξ* applied to him by our Lord, we have an insight into the cunning and cruelty of his character. It seems however, from Matt. ii. 22, that the rule of Antipas was at any rate preferable to that of Archelaus.

Herod Philip, son of Herod the Great and Cleopatra. He received as his portion of his father's dominions, Batanaea, Trachonitis, Auranitis, Gaulonitis, and some parts about Jamnia (Josephus, *B. J.* ii. 6. 1). He was distinguished for justice and moderation in his rule, and indulged the architectural taste of his family by building Caesarea Philippi, and by enlarging and beautifying Bethsaida in Gaulonitis. He married Salome, daughter of his brother Philip and Herodias, but left no children. His tetrarchy lapsed to Rome.

Ituraea, a small province in the N.W. of Palestine, lying under Mount Hermon. The name is derived from Jetur, the son of Ishmael (Gen. xxv. 15, 16). The fierce Ishmaelites were probably never quite extirpated, but took refuge in the mountain fastnesses; cf. Cic. *Phil.* ii. 44, 'Cur homines omnium gentium maxime barbaros Ituraeos cum sagittis deducis in forum?' Virgil, *Geor.* ii. 448, 'Ituraeos taxi torquentur in arcus,' and Lucan, *Phar.* vii. 230, 'Ituraeis cursus fuit inde sagittis.'

Trachonitis, probably a rendering of Argob, a heap of stones —a rugged or stony tract. Its modern name is El-lejah.

Lysanias, Josephus mentions a Syrian prince of this name in the time of Antony and Cleopatra, sixty years before this. And he further records that in the reign of Claudius, about twenty years after the date here indicated, 'Abila of Lysanias' was given to Agrippa. The latter is probably to be identified with the Lysanias of the text.

Abilene, a district of which Abila was the capital, under the most eastern chain of the Mount Lebanon (Anti-Libanus).

2.] At this time under the Roman domination, as previously during the sway of Herod the Great and Archelaus, the high-priesthood had degenerated into a political office, filled or vacated at the caprice of the civil ruler.

Annas, son of Seth, was appointed high priest by Quirinus A.D. 7, cf. Josephus *Ant.* xviii. 2. 1; he was shortly afterwards deposed, and succeeded by several in turn, eventually in A.D. 25 by Caiaphas his son-in-law, who held that office till A.D. 37. Annas continued to enjoy some of the prestige, and shared the name of High Priest.

3. *βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*] Precisely the words used by St. Mark, i. 4, who adds *καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται.* St. Matthew quotes the words of the Baptist, *μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν*, iii. 1. It is a message that pervades the whole of the gospel. A baptism of repentance—baptism which was an outward sign of a life-giving change, implied by *μετάνοια*, with a view to, having as a result, the dismissal, setting free (*ἄφεσιν*) of sins.

4.] The quotation is nearly in the exact words of the LXX.; see Isaiah xl. 3, 4, 5. St. Luke characteristically extends the quotation to the words *καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.* The other Evangelists are not immediately concerned with the dispersion of the gospel to the Gentiles.

4, 5.] The general sense of the passage is to indicate the various classes or types of character which the gospel will affect. The pride of some will be brought down; the despondency of some removed; the untoward fortunes of others made smooth by Christ. The metaphor is from the making of military roads. See Schoetgen *ad loc.*

5. *βουνός* appears from Herod. iv. 199 to have been a Cyrenaic word implying the middle elevation between the plain and the highest mountain-summits, *τούτων δὲ συγκεκομισμένων, τῶν ὑπὲρ θαλασσιδίων χώρων τὰ μέσα ὀργᾷ συγκομίζεσθαι, τὰ βουνοὺς καλέουσι.* Cf. Jer. xvi. 16, *θηρεύσουσιν αὐτοὺς ἐπάνω παντὸς ὄρους, καὶ ἐπάνω παντὸς βουνοῦ.* It is an interesting trace of the connection between the Jews and Cyrene, which, next to Alexandria, contained the largest Jewish population of any Egyptian city.

εἰς εὐθεῖαν, or *εὐθείας (ὁδούς)*] *εἰς* marks the state or condition into which anything passes—that which a thing becomes. The construction in the text is not classical, but cf. Eur. *Med.* 896, *διαλλάχθηθ' ἅμα | τῆς πρόσθεν ἔχθρας ἐς φίλους.* So in Latin, *ex* is used of passing from a state—'ex nihilo fit rusticus,'—and *in* of passing into a state, 'Formam tum vertitur oris | Antiquum in Buten,' *Aen.* ix. 647; for the ellipse of *ὁδόν* or *ὁδούς* cf. Eur. *Med.* 384, *κράτιστα τὴν εὐθεῖαν . . . φαρμάκοις αὐτοὺς ἑλεῖν.*

6. *καὶ ὄψεται, κ.τ.λ.*] This last clause of the quotation is peculiar to Luke.

7. *ὄχλοις*] Plural, not because there were many crowds, but on the principle that the plural sometimes indicates the parts into which the singular may be divided—*ὄχλος*, a crowd; *ὄχλοι*, people; thus we have *ars*, art; *artes*, works of art; *aqua*, water: *aquae*, draughts of water; *leges*, sometimes 'legal provisions.' Cf. also the Homeric *λαοί*, and 'agmina saeva sororum,' Virg. *Aen.* vi. 572.

γεννήματα] Cf. Soph. *Oed. R.* 1167, *τῶν Λαΐου τοίνυν τις ἦν γεννημάτων*, where *γεν.* = children and servants—the whole family. Here the word may be rendered 'offspring.'

The severity of this address may be understood if we regard the Pharisees (see parallel passage in Matthew) as presenting the most hostile influence to the *μετάνοια*: trusting in an external righteousness, whereas the *μετάνοια* bade men look within; and guarding the exclusiveness of their race, which was about to be broken through for ever.

τίς ὑπέδειξεν ὑμῖν, κ.τ.λ.] Implying either (1), 'It is no good impulse, that has taught *you* to come hypocritically to this baptism;' or (2), 'It is the voice of conscience that has brought even you to repentance.'

ἀπὸ τῆς μελλούσης ὀργῆς] For this special sense of *ὀργῆς*, see Rom. ii. 5, *θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.*

8. *οὖν*] If we follow (1), 'Therefore change, and bring forth fruits proving true repentance;' or following (2), 'Therefore show that you are indeed guided by the voice of conscience.'

9. *μὴ ποιοῦν*] '*If* it does not produce.'

ἐκκόπτεται] 'Is now being cut down.' Herodotus uses the word in the same special sense, ix. 97, *δένδρεα ἐκκόψαντες ἥμερα.*

10. Cf. Acts ii. 37, where the same question is put to Peter and the other apostles by those who had been influenced by their preaching.

11. *δύο χιτῶνας*] The ordinary dress of a Jew consisted of a tunic or shirt (Heb. *chetoneth*, Greek *χιτών*), and an upper garment (Heb. *meil*, Greek *ἱμάτιον*). The Baptist inveighs

against the luxury of wearing a second longer tunic over the χιτών. See ch. ix. 3.

12. τελῶναι] Among them perhaps Zacchaeus, who lived at Jericho.

13. πράσσειν] 'To exact.' This was the great temptation of the τελῶναι. With unerring penetration the great Teacher goes straight to the root of sin in each case. For an account of the minute and oppressive exactions of the publicans, see Caes. *B. C.* iii. 32: 'Interim acerbissime imperatae pecuniae tota provincia exigebantur, multa praeterea generatim ad avaritiam excogitabantur. In capita singula servorum ac liberorum tributum imponebatur. Cujus modo rei nomen reperiri poterat, hoc satis esse ad cogendas pecunias videbatur.'

14. στρατευόμενοι] Strictly, 'soldiers on an expedition.' It is however possible that the expression may be equivalent to στρατιῶται—'those of them who were soldiers;' the absence of the article may be supported from the classics; cf. Eur. *Ion*, 639, ὑπηρετῶν χαίρουσιν οὐ γοωμένοις, and Soph. *O. C.* 436, οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν, and Eur. *Med.* 68, πεσοῦσ' προσελθὼν ἔνθα δὴ παλαίτατοι, | θάσσουσι.

διασείω] Properly, 'to shake violently;' equivalent, here, probably to the Latin *concutere*, which, in a technical legal sense, means to extort money by means of threats; cf. also *concussio* and *concussor*.

συκοφαντεῖν refers to another means of extortion, viz., by false accusation. Both means were doubtless put into practice by the soldiers of the dominant race.

καὶ ἀρκ. τοῖς ὀψ.] A third warning against rapacity. The Roman soldiers under the Empire learnt only too well how to use this method of extortion.

These three kinds of extortion would be exercised against three classes of persons: διασείειν, referring to the poorer, and defenceless, who could be frightened into submission; συκοφαντεῖν, to the wealthier citizens, whose lives and fortunes might be sacrificed to an informer's tale. The last mode would be directed against the ruler whose tenure of power depended upon a contented soldiery.

ὀψωνίοις] From ἕψω, literally, 'something boiled'—then, pro-

visions generally; hence pay, used in this sense by Polybius, i. 67. 1, *μέρος τι τῶν ἐξ ὁμολόγου προσοφειλομένων ὀψωνίων*— but not found, at any rate in this sense, in earlier writers.

It is worthy of note that in these exhortations the Baptist calls no class of men out of their sphere; they must do their duty and be true to God *there*.

16. *ὁ ἰσχυρότερος*] 'The stronger one' who had might enough to overcome the kingdom of Satan; see chap. viii. 27.

τὸν ἱμάντα τῶν ὑποδημάτων] 'The string or thong of his sandals.' *Latchet* in E. V. is connected with Latin *laqueus;* French, *lacs;* English, *lace;* to lace=to fasten with a string.

αὐτοῦ is redundant, but serves to mark the connection between *οὗ* and *ὑποδημάτων*, which are widely separated.

ἐν Πνεύματι Ἁγίῳ.] The developed Christian sense of these words would not be present to the Baptist's mind. Certain disciples of John at Ephesus had never heard whether there were any Holy Ghost (Acts xix. 2).

'A hallowed influence and a burning enthusiasm are the elements in which the disciples of Christ shall be bathed or baptized.' In such a way would the thought present itself at first, afterwards to be made clear by the revelation of Jesus Christ.

17. *πτύον*] The Vannus with which the corn, after threshing, was thrown up against the wind to clear it of chaff; also called *λίκνον* and *λικμός*: cf. the fine comparison in *Iliad*, xiii. 588-590—

> *ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλωὴν*
> *θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι*
> *πνοιῇ ὕπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ.*

See also Virg. *Geor.* iii. 134.

ἄλωνα] 'A place beaten level;' *ἀλοάω*, 'a threshing-floor;' then, from its round shape, 'a shield,' 'halo round the moon,' etc.

The wheat and the chaff do not necessarily represent distinct persons. The chaff may indicate the evil in a man or nation or society, which is winnowed away by the influence of Christ.

The picture is one of a searching inquisition and of a terrible purifying; cf. ch. xxii. 31.

Aristoph. calls the *μέτοικοι* 'chaff,' as the worthless portion of the citizens—

ἀλλ' ἐσμὲν αὐτοὶ νῦν γε περιεπτισμένοι
τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.—Ach. 471, 472.

18.] Cf. ch. ii. 10, where *εὐαγγελίζεσθαι* is used more in accordance with the Attic idiom. The construction in the text is late; cf. Acts viii. 40, *εὐηγγελίζετο τὰς πόλεις πάσας.*

20. *προσέθηκε καὶ τοῦτο καί*] See note on ch. ii. 15.

ἐπὶ πᾶσι] For the classical dative, or *πρὸς πᾶσι.*

ἐν τῇ φυλακῇ] The ruins of this prison have been identified by Dr. Tristram, are still to be seen at M'khaur (Machaerus). See Tristram, *Land of Moab*, p. 259.

21.] The aorist, *βαπτισθέντος*, and the present, *προσευχομένου*, imply that the baptism was over, but that Jesus was continuing to pray.

22. *εὐδόκησα*] Said to be a Macedonian-Greek verb (see Ellicott on Col. i. 19). (1) It is followed by an infinitive when it means 'to be pleased to do a thing:' ch. xii. 32, *εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν*: 2 Cor. v. 8, *εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος*, and other passages: or (2) it is constructed with *ἐν* or *εἰς*, or an accusative, when it has the force of being pleased with a person or thing. 2 Peter i. 17, *εἰς ὃν ἐγὼ εὐδόκησα*: Matt. xii. 18, *ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου* (*var. lect. εἰς ὅν*).

The verb is frequently found in Polybius, who constructs it (1) with a participle, (2) with accusative and infinitive, (3) with a dative case,—ii. 38. 7, *εὐδοκεῖν ἐποίησεν αὐτῇ τοὺς ἀναγκασθέντας.* With this author it is also used in the passive.

23. *ἀρχόμενος*] 'When beginning'—'at the beginning of his ministry.'

A Jew would naturally demand of one who claimed to be the Messiah proof of his descent from David. These genealogies furnish an answer to that demand.

The genealogy in the text should be carefully compared with that preserved by St. Matthew. Both were taken from the public archives. They are both Joseph's, for Joseph's alone would be preserved among the national records.

St. Matthew's genealogy proves Joseph to be the heir of the house of David. St. Luke's is Joseph's *private genealogy*. The lineal descent is broken (in Matthew) at Jechonias. Salathiel was not his son, for we know that it was said, 'Write this man childless' (Jer. xxii. 30). Salathiel's real father, as we learn from St. Luke, was Neri. St. Matthew therefore gives the *succession*, St. Luke the descent from father to son. When Solomon's line failed in Jechonias, then Salathiel, of the house of Nathan, became heir.

After another divergence of six names, the two genealogies meet in the name of Matthan or Matthat, to whom are assigned two sons, Jacob and Heli, but one and the same grandson and heir, Joseph, husband of Mary. Joseph, in all probability, was the son of Heli, Jacob having no sons.

Again, in all probability, Mary was daughter of Jacob, so that the genealogy would be hers no less than Joseph's.

Rhesa, named as Zerubbabel's son, is a title, not a name. This discovery removes what had been a great difficulty. Rhesa was a title given to the princes of the Chaldaic captivity.

The three generations between Salmon and David indicate a shorter period than the received chronology assigns. In all probability the received chronology is at fault, and the shortening of this period would bring Jewish history into better agreement with Egyptian history, and with Genesis, xxxvi. 31, 39.

[These remarks on the genealogy are entirely derived from the art. in Smith's *Dictionary of the Bible.*]

CHAPTER IV.

The Temptation of Jesus Christ.

I. BEFORE Jesus enters upon the career which he chose, other careers are presented to him. Jesus Christ came to do the will of the Father. He is urged to follow the bent of the flesh, and to do the will of the devil. This is the type of every choice and of every self-renouncement. The lower life of the flesh is presented under its various aspects in most brilliant colours. Satisfy thyself with bread now, and so go on to satisfy thyself with all thou canst possibly desire. Or seize the reins of government, and rule, a greater emperor than Tiberius. Or again, show by one great convincing miracle that thou art Lord of the very angels, and in truth the Messiah.

II. The Temptation again may be regarded as forming an introduction to the gospel. False theories of the kingdom of God or of life are presented to us by way of preparation for the true theory. The kingdom of God is not meat and drink. It is not earthly splendour of rule, as even the followers of Christ once thought. Again, it does not rest on astonishing acts of supernatural power.

III. Further, it has a significance in regard to the national sins of Israel and Rome. It is a protest against the care for external things and the life of outward show—the '*panem et circenses*' which the Roman loved. To the Roman slave it says there is something better than the luxury and brutal, though magnificent, pleasures of your masters. There is a force greater than the force of legions, and a mightier career than that of a great conqueror or a great emperor. To the Jew it displayed the real strength of his race, as consisting not in a kingdom greater than Solomon's, but in a life holier and more lowly than the greatest of his prophets.

1. ὑπέστρεψεν] Cf. Eur. *Alc.* 1019, δεῦρ' ὑποστρέψας πάλιν, and see note ch. ii. 39.

3. εἰπὲ ἵνα γένηται] One of the characteristics of Alexandrine Greek is the extended use of ἵνα.

(1) In final clauses ἵνα survives with ὅπως alone to do the work of the four classical final particles, ἵνα, ὅφρα, ὅπως, ὡς. The sequence of the optative after historical tenses has been superseded by the sequence of the subjunctive. There are two passages where ἵνα, in a final sense, is followed by a present indicative, 1 Cor. iv. 6 and Gal. iv. 17, and a few, as Gal. ii. 4, where it is followed by a future indicative. In modern Greek a purpose is expressed by νά or διὰ νά (ἵνα), with subjunctive or a past tense of the indicative. See Winer, Moulton's ed., iii. 41, note 3.

(2) In consecutive clauses ἵνα is used instead of the classical ὥστε. See Gal. v. 17, ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε: 1 Thess. v. 4, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ: and for a possible instance, ch. ix. 45. This usage is found in Epictetus and Plutarch.

(3) In oblique petition, after verbs of command, etc., as here and ch. xvi. 27, for ὅπως or infin.

(4) In substantival clauses, where the infinitive, or ὅτι, and ὡς with indicative, would be the regular classical construction. Cf. ch. i. 43, John xvii. 3; see also Epict. ii. 1. 1, εἰ ἀληθές ἐστι τόδε ἵνα ᾖ ἅμα μὲν . . . πάντα ποιεῖν.

4. ζῆν ἐπί] For the classical ζῆν ἀπό. ζῆν ἐπὶ τοῖς παροῦσιν ἀγαθοῖς, Isoc. 211, is not strictly parallel.

The quotation is from Deut. viii. 3. St. Matthew follows the words of the LXX. more exactly; St. Luke abbreviates the full expression οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ ζήσεται ὁ ἄνθρωπος. The words ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ are omitted in ℵ and B. Moses here sums up the teaching of the wanderings. Like Israel, Jesus Christ endures the ordeal of hunger, and meets the temptation which this ordeal brought to them and to Him by the words of their great prophet, and confirms the lesson which Moses taught—profound trust

in the providence of God and the recognition of a higher life.

5.] Omit, with ℵ and B, ὁ διάβολος εἰς ὄρος ὑψηλόν.

τῆς οἰκουμένης (γῆς)] Here of the Roman empire and its subject kingdoms. The earlier use confined the word to the world of Greek civilisation, the empire of Alexander. There is a further extension of the meaning of the word in Heb. ii. 5, οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν.

ἐν στιγμῇ χρόνου] Cf. στιγμὴ χρόνου ὁ βίος, Plut. ii. 13 D. Lat. *punctum temporis* (from which possibly came this later Greek use of στιγμή).

6. παραδέδοται] The perfect, denoting present possession as well as that the gift was conferred in the past. Cf. the use of ἐλήλυθα, ch. v. 32, 'I am not here (on earth) in order to.' The perfect connects the present with the past. Winer, *Grammar*, Part III. xl. 4.

7.] To make earthly glory our aim is to worship Satan. It was this temptation coming from the lips of Peter that called forth the rebuke from our Lord, ὕπαγε ὀπίσω μου, Σατανᾶ, Matt. xvi. 23. These words have probably been inserted in the text of St. Luke from St. Matthew, as also the additions in *vv.* 4 and 5. They are omitted in ℵ and B.

8.] The words are found in Deut. vi. 13. προσκυνήσεις of the text is φοβηθήσῃ in Deut., a difference which is explained by the προσκυνήσῃς of *v.* 7. The context in Deut. must be carefully considered. The danger of earthly prosperity to Israel was that it might tempt them to forget God. The tempter presents to Jesus the most glittering prize of earthly splendour and power. Christ says there is only one aim in life, only One to whom service is due.

9. τὸ πτερύγιον] πτερ., a wing-like projection in architecture, or a pointed roof. The article, however, makes it clear that the word had a definite meaning,—a part of the temple which was known as τὸ πτερύγιον (*the* pinnacle), possibly a projection overhanging the steep cliffs of the Valley of Jehoshaphat.

Pinna, i.q. *penna*, is used in the same way in an architectural sense; see Virg. *Aen.* vii. 159, 'Primasque in litore sedes, |

castrorum in morem pinnis atque aggere cingunt;' cf. also Caes. *B. G.* v. 39.

10.] Cf. Ps. xci. 11. The tempter omits the important words, *ἐν πάσαις ταῖς ὁδοῖς σου.*

12. *οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου*] See Deut. vi. 16. *ἐκπειράζειν* is a strengthened and post-classical word for *πειράζειν*, constructed with gen. in Homer. To tempt is to put to the test. The sin of the Israelites consisted in their putting God to the test at Massah (Ex. xvii. 7), by calling on him to give them water. It is the sin of asking for a sign from Heaven, of resting our belief in God on his acting in a particular way at any given time. Christ's answer is a protest against false enthusiasm and distorted views of Divine Providence.

13. *ἄχρι καιροῦ*] Not as in E. V. 'for a season,' but until a convenient season came. And indeed our Saviour was tempted not this once only, but many times, by Satan; cf. ch. xxii. 28, *ὑμεῖς δὲ ἔστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου*: and for particular instances see ch. xi. 16, xx. 23, Matt. xvi. 1, 23, etc.

St. Mark adds *καὶ ἦν μετὰ τῶν θηρίων*, Matt. and Mark *καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.*

14.] The simple story of the Galilean circuit is very touching and impressive by way of contrast to the pictures of earthly luxury and power and of spiritual pride presented in the history of the temptation. It is the true life succeeding to the false theories of life.

καθ' ὅλης τῆς περιχ.] This use of *κατά* may be illustrated by *ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ*, ch. viii. 33; *ἡ κατὰ βάθους πτωχεία*, 'poverty reaching down to the depth,' 2 Cor. viii. 2; neither of these instances however is quite parallel; *κατά* is here used of an action extending over a surface, as of a bird swooping down and over a field.

15. *αὐτός*] *He*, 'the Master.'

16. *εἰς τὴν Ναζαρέτ*] From Capernaum with his mother and brethren.

οὗ ἦν τεθ.] Recalling a circumstance which gives point to the incident that follows. The other Synoptists place this

narrative out of chronological order, in connection with the imprisonment of John the Baptist.

κατὰ τὸ εἰωθὸς αὐτῷ] Spoken from the historian's point of view in relation to our Lord's after custom; αὐτῷ, dat. marking the *direction* of the action of εἰωθός.

ἐν τῇ ἡμέρᾳ τῶν σαββάτων] An expression of St. Luke's, for ἐν τοῖς σαβ., ἐν τῷ σαβ., or ἐν σαβ. St. John xix. 31, ἡμέρα ἐκείνη τοῦ σαββάτου: cf. Wordsworth's *Greek Gram.* § 18, Obs. 2.

ἀνέστη ἀναγνῶναι] The custom was for the minister (ὑπηρέτης) to hand the roll of parchment to the Rabbi or teacher, who first read a passage from the books of Moses, then from the Prophets *standing;* afterwards sitting down, he delivered his discourse. The uncertain point is whether Jesus followed this custom, or whether He read a portion from the Prophets only, and that of his own selection. The expression ἀναπτύξας εὗρε τὸν τόπον favours the latter supposition.

18.] The quotation is from Isaiah lxi. 1, 2. The words ἀποστεῖλαι . . . ἀφέσει do not appear in that passage, but in Isa. lviii. 6 the expression occurs, ἀπόστελλε τεθραυσμένους ἐν ἀφέσει.

οὗ ἕνεκεν, 'because' by attraction for τούτου ἕνεκα ὅτι.

ἔχρισε] Aor. of an act once for all accomplished; ἀπέσταλκε expresses the continuance of the action up to the present time.

19.] See Levit. xxv. 10, καὶ ἁγιάσατε τὸ ἔτος τὸν πεντηκοστὸν ἐνιαυτόν, καὶ διαβοήσετε ἄφεσιν ἐπὶ τῆς γῆς πᾶσι τοῖς κατοικοῦσιν αὐτὴν ἐνιαυτὸς ἀφέσεως σημασία αὕτη ἔσται ὑμῖν. Jesus indicates that the year of Jubilee found its highest fulfilment in the liberation which He brought to pass. δεκτός confined in New Testament to Paul and Luke.

20.] There was something in the tone of Jesus' voice or in His look, or perhaps in a departure from the prescribed order of reading, that fixed the gaze of all on Him; cf. Acts vi. 15, καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

ἀτενίζειν] 'Of earnest, stretched (ἀτενής) attention;' used eleven times by Luke, twice in the same passage by St. Paul,

2 Cor. iii. 7-13; it does not occur elsewhere in the New Testament. The word is found in Aristotle and in Polybius.

22. *τῆς χάριτος*] Genitive of quality. The idea would more usually be expressed in classical Greek by an adjective. The genitive in this sense is due to a Hebrew usage, arising not only from a want of adjectives, but also from a tendency to vividness of expression in Oriental languages.

23. *παραβολή*] Strictly='a putting side by side in order to compare.' *βάλλω*, not having its stronger force of throwing, just as *mettre*, from *mitto*, means simply to 'put' or 'set.' It is used of a comparison (*παρὰ βάλλω*), even if the comparison is not explicitly drawn out. A parable in the received sense is often the expansion of a proverb.

'Ιατρὲ, *θεράπευσον σεαυτόν*] This proverb said of a physician implies distrust in the physician's skill, if it does not avail to preserve his own health. Addressed to Christ, it would imply distrust in Christ. 'He who professes to do great things for others, does nothing for his own condition,' thought the Nazarene, seeing only the outside. 'He who is said to have wrought wonders at Capernaum does nothing here. If he really can work wonders, let him work them at home.' We are reminded of the taunt at the Crucifixion—'He saved others, himself he cannot save.'

ἐν τῇ Καπερναούμ] *εἰς τήν* is probably the correct reading; this may be construed, done towards—on—Capernaum. There is a tendency in Alexandrine Greek to substitute *εἰς* with accus. for the dative case. And it is to be observed that in modern Greek *εἰς* is used for *ἐν*.

24. *δεκτός*] The use of this word in the New Testament is confined to St. Paul and St. Luke. St. Matthew and St. Mark have the striking addition of *ἐν τῇ οἰκίᾳ αὐτοῦ* (Matt.); *ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ* (Mark).

25. *ἐπὶ ἔτη τρία*] 'Extending over,' sc. 'during;' in 1 Kings xviii. the expression is *ἐν τῷ ἐνιαυτῷ τῷ τρίτῳ*.

λιμὸς μέγας] The readings vary between *μέγας* and *μεγάλη*, as between *ἰσχυρός* and *ἰσχυρά*, ch. xv. 14. According to Lob. *Phryn.* 188, *λιμός* was fem. in Doric, masc. in Attic.

27. Σύρος] Both Syrius and Syrus are used in Latin: Virg., 'Syriis piris;' Hor., 'Malobathro Syrio,' and 'Syra Merx.'

28. ἐπλήσθησαν θυμοῦ] Wrath because, as the reference to their national history implied, they were rejected as unworthy of the Prophet's work. The analogy implies further, that the Nazarenes needed such work, for the widows of Israel and the lepers *all* needed the aid of the ancient prophets, but they only who had faith obtained that aid. So of the Nazarenes it is said καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι . . . καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν, Mark vi. 5-6.

29. ἕως τῆς ὀφρύος τοῦ ὄρους] See Dean Stanley's *Sinai and Palestine*, p. 367, who says of Nazareth: 'It is built "upon," that is on the side of, "a mountain," but the "brow" is not beneath, but over the town, and such a cliff, as is here implied, is to be found, as all modern travellers describe, in the abrupt face of the limestone rock, about thirty or forty feet high, overhanging the Maronite Convent at the south-west corner of the town.'

For the word ὄφρυς thus applied, cf. Virg. *Georg.* i. 108, 'Ecce! supercilio clivosi tramitis undam | elicit.'

31.] Capernaum; see note on ch. vii. *B. J.*

πόλιν τῆς Γαλιλαίας] A description which implies that St. Luke's readers (perhaps the Evangelist himself also) were unacquainted with those scenes of our Lord's ministry; cf. note on ch. i. 26, i. 39.

32. ἐξεπλήσσοντο] The tense marks the various occasions when this effect was produced.

ἐν ἐξουσίᾳ] A frequent use of ἐν in later Greek. Authority was the element in which He moved. He was clothed in, surrounded by, authority as He spake; authority, for He spake as a lawgiver, not as an interpreter of the law.

33. δαιμονίου ἀκαθάρτου] 'A spirit of impurity,' the most fruitful source of all evil, a spirit which more than any other separates a man from God.

35. ἐπετίμησεν] Strictly, to lay a price, value, on a person or thing, hence to fix a penalty; then, from the notion of punishment and vengeance, to rebuke. Cf. Xen. *Mem.* i. 2. 31, τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον.

φιμώθητι] From *φιμός*, 'a muzzle for dogs,' sometimes 'a mouthpiece for horses,' Aesch. *Sep. c. Th.* 450, *φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον*. The verb is used in a more literal sense, 1 Cor. ix. 9, *οὐ φιμώσεις βοῦν ἀλοῶντα*, and 1 Tim. v. 18. See also 1 Pet. ii. 15, *ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν*: and Mark iv. 39, *σιώπα πεφίμωσο* (addressed to the stormy sea).

μηδὲν βλάψαν] This marks the result, and might be resolved into *ὥστε μὴ βλάψαι*, 'in such manner as not to injure,' *ita excessit ut non noceret*, hence *μή*, not *οὐ*. *οὐ βλάψαν* would simply add an additional fact, 'and did not injure.' See ch. vii. 33, where the use of *μή* may perhaps be explained in a somewhat similar manner.

36. *ἐξέρχονται*] Plural verb after neuter plural (*πνεύματα*). This can, of course, be explained on classical principles, but the construction has already grown more common. In modern Greek the classical usage has disappeared; see Mark v. 13, *καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους*.

ἦχος] A later form for the classical *ἠχή*, used in Acts ii. 2 of the sound of a wind, *ἦχος ὥσπερ φερομένης πνοῆς βιαίας*, and in Heb. xii. 19 of the sound of a trumpet, *σάλπιγγος ἤχῳ*. The Latin *rumor* may have suggested the extension of the force of *ἦχος* to the meaning in the text.

38.] Simon Peter, mentioned here for the first time by St. Luke. 'A name so well known in the Church requires no word of introduction' (Olshausen).

οἰκίαν Σίμωνος] From John i. 45 it would appear that Bethsaida was the city of Andrew and Simon Peter; at this time however they are living at Capernaum.

μεγάλῳ] Possibly a technical word here.

39. *ἀφῆκεν*] 'Released her.' This expression and the use of *ἐπετίμησεν* show that the *πυρετός* is personified.

διηκόνει] From *διᾱκονέω*. The Attic form of the imperfect is *ἐδιᾱκόνουν*, but *διηκόνουν* is retained by some editors in one passage of Euripides. Cf. Veitch *sub voc.*, and Buttmann's *Lex.*

40. δύνοντος τοῦ ἡλίου] δύνω is strictly an Ionic form (Veitch); literally, 'to enter,' then, with *νέφεα*, *πόντον* understood, of the sun or stars, 'to set.'

41.] ℵ and B omit ὁ Χριστός.

42. ἕως αὐτοῦ] Not classical with genitive of persons, but used of place and a point up to which an action extends; ἕως τριῶν πλοίων καὶ ὑπηρετικοῦ ἡ λειτουργία ἔστω, Dem. 262.

τοῦ μὴ πορεύεσθαι] This genitive does not mark the purpose, as ch. i. 73, etc., but is quite regular after a verb of preventing, keeping from; cf. Acts xiv. 18, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

43.] For the force of δεῖ, cf. ch. ii. 49.

ἀπέσταλμαι] The tense implies that the commission has been given and continues in force *now*.

44.] ℵ and B read τῆς Ἰουδαίας for τῆς Γαλιλαίας.

CHAPTER V.

The Miraculous Draught of Fishes.

1.] For a description of the natural features of the Lake of Gennesaret, its ancient prosperity, the populous cities on its shores, and its abundant fisheries, see *Sinai and Palestine*, p. 368.

2. ἑστῶτα] Like *stare* in Latin, 'lying at anchor.'

3.] This intransitive use of ἐπανάγειν is late.

καθίσας] The usual position for a Jewish teacher; see ch. iv. 20.

τοὺς ὄχλους] Plural, either on the principle stated ch. iii. 7, or in allusion to the crowds from the various cities on the shores of the lake.

4. ἐπανάγαγε] Addressed to Simon alone as master; χαλάσατε to others in the boat as well.

5. ἐπιστάτα] A word confined to St. Luke in the New Testament, and by him always applied to our Lord.

δι' ὅλης τῆς νυκτός] The most favourable time for fishing.

ἐπί] '*On* thy word,' as the motive; 'induced by thy word.'

6. διερρήγνυτο] 'Was breaking,' 'began to break,' not 'brake,' as E. V.

7. βυθίζεσθαι] Cf. *Pol.* ii. 10. 5, μίαν δὲ πεντήρη σὺν αὐτοῖς τοῖς ἀνδράσιν ἐβύθισαν, and 1 Tim. vi. 9, ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

8.] The words of Peter show a sense of the contrast and incompatibility of sin and the sinless One; perhaps also the thought came, 'no man can see God and live.'

10. ἔσῃ ζωγρῶν.] The periphrastic form of the future implies a continuance of the action. ζωγρεῖν is properly used of prisoners taken alive in battle.

ζώγρει, Ἀτρέος υἱὲ, σὺ δ' ἄξια δέξαι ἄποινα.—Homer, *Il.* vi. 46.

The apostles were to be fishers of men, just as we learn from John iv. 38, 39, they were to be reapers of the harvest of men. This expression aids us to understand the preceding miracle. Christ's teaching is full of such signs. The miracle is often an acted parable; cf. Jer. xvi. 16, Ἰδοὺ, ἐγὼ ἀποστέλλω τοὺς ἁλιεῖς τοὺς πολλοὺς, λέγει Κύριος, καὶ ἁλιεύσουσιν αὐτούς.

11. ἀφέντες] 'Having resigned;' 'given up,' so 'left all.' This is afterwards referred to (chap. xviii. 28), ἡμεῖς ἀφήκαμεν πάντα.

12.] The use of ἰδού, like the French *voilà*, renders the auxiliary verb unnecessary, κύριε, ἐὰν θέλῃς, κ.τ.λ. The leper had in his heart been expecting the Messiah, and this was his view of him—one who could heal; a true instinct told him that. Jesus accepts and confirms this view; He is the redeemer from physical suffering, as well as the deliverer from spiritual bondage.

καθαρίζω] This verb is late but regularly formed from καθαρός with the causative termination -ίζω, like the classical μαλακίζω from μαλακός. καθαίρω is used especially of moral purifications from murder, etc.; see, for instance, the story of Adrastus, Herod. i. 35-45. The conception of moral as well as physical disease is never to be lost sight of in the case of leprosy.

14. αὐτός] One of the marked characteristics of St. Luke's style is his frequent use of αὐτός as subject, in place of Ἰησοῦς. This may be regarded as a modernism; or more probably as a proof that Christ was spoken of, and recognised by the early Christians under the title of αὐτός, used in the sense of the well-known αὐτὸς ἔφα: cf. Ar. *Nubes*, 218, ΣΤ. φέρε τίς γὰρ οὗτος οὑπὶ τῆς κρεμάθρας ἀνήρ; | ΜΑ. αὐτός. ΣΤ. τίς αὐτός; ΜΑ. Σωκράτης. Cf. 2 Peter iii. 4, 1 John ii. 12, 2 John 6, and Acts xxii. 17, ἐγένετό μοι . . . ἰδεῖν αὐτὸν λέγοντα, a striking instance, as there is no noun in the context to which αὐτόν can be referred.[1]

[1] St. Matthew and St. Mark use αὐτός only once each in quite a similar manner, namely, in the account of the storm on the sea of Galilee, where however there is a strong contrast between the wakeful disciples and the sleeping Saviour (Matt. viii. 26, Mark iv. 38). This distinction between St. Luke and the other Synoptics is a slight indication of the later date of the third Gospel.

καὶ αὐτὸς παρήγγειλεν, κ.τ.λ.] The inference from this injunction is that Jesus did not wish to *prove* his mission by miracles.

The offerings of the restored leper and the ceremony of purification are described, Lev. xiv. 1-32.

The change of construction in this verse from indirect to direct narration will be observed. See Clyde's *Greek Syntax*, § 97.

αὐτοῖς] It is a question to whom this pronoun is to be referred, whether (1) to the priests who said Jesus came to destroy the law, or (2) to the Jews in general,—the people indicated by ὁ προσέταξε Μωσῆς.

17. ἐν μιᾷ τῶν ἡμερῶν] 'On one of the days'—(of which we are speaking). The fame of Jesus has spread; the spiritual chiefs of the nation come to listen to the new teacher.

The νομοδιδάσκαλοι, who were probably the same as the νομικοί, are by some identified with the Karaites,[1] the most conservative of Jewish sects; they regarded the written law alone as inspired, whereas the Pharisees esteemed the oral above the written law.

αὐτούς does not refer to any noun which has preceded, but to the general notion implied by ἰᾶσθαι, the sick, those who needed healing. αὐτός is often thus used when the context makes the reference quite plain.

19. μὴ εὑρόντες] Showing the grounds on which they acted, 'seeing they found not;' οὐχ εὑρόντες would mean 'after not finding,' etc. διά is probably interpolated. Then we have the genitive, ποίας (ὁδοῦ), which Winer refers to the genitive of time and place, comparing ὄρθρου βαθέος, ch. xxiv. 1, ἐκείνης, xix. 4; see, for the omission of ὁδοῦ, ch. iii. 5, εἰς εὐθείας.

ἀναβάντες ἐπὶ τὸ δῶμα] St. Mark tells us that this occurrence took place when Jesus was εἰς οἶκον, otherwise we might have inferred that the scene of the miracle was a synagogue.

It is impossible to describe with precise certainty what took place, but the circumstances were probably somewhat as follows:—The bearers wished to carry the sick man in the

[1] *Edin. Rev.* July 1873: Art. Talmud.

ordinary way through the street-door into the court of the house. Not being able to do this, they went straight on to the roof from the street, by the staircase, which was *outside* the house (cf. note on ch. xvii. 31), and dug up (the graphic St. Mark has ἐξορύξαντες) the projecting roof, which would consist of mud tiles and straw placed upon rafters. Through the aperture thus made they let down the paralytic near to where Jesus stood. For other explanations, and a description of a Jewish house, see Smith's *Dict. of Bible*, i. p. 836, etc.

20. τὴν πίστιν αὐτῶν] It was the faith of the bearers that brought to pass this healing; so in the case of the lunatic boy (Mark ix. 23, 24), it was the father's faith that made the cure possible.

ἀφέωνται] A late form for ἀφεῖνται, pf. pass., but ἀνέωνται occurs, Herod. ii. 165 (though ἀνέονται and ἀνεῖται are also read in that passage); cf. εἴωθα for εἶθα from ἔθω.

21. οὗτος] Used frequently with a notion of contempt.

βλασφημίας] A classical word which has come to have a special sense in the New Testament; cf. Eur. *Ion*, 1189, βλασφημίαν τις οἰκετῶν ἐφθέγξατο, where the meaning is 'a word of evil omen.' It generally has the sense of 'defamation;' then, used with a special reference to what is irreverent or derogatory to the divine nature, 'blasphemy.' The derivation of the word is uncertain; perhaps from the same root as βλάξ, βλάζειν: see Buttmann's *Lex.*, *sub voc.* βλίττειν, § 6; others connect the word with βλάπτειν, as if for βλαψφημία: cf. 'all words that may do hurt.'

23. τί] For πότερον: cf. Xen. *Cyr.* i. 3. 17.

εὐκοπώτερον] A post-classical word, and used only in the comparative degree in the New Testament; cf. Polyb. xviii. 1, 2.

24.] Observe the force of λέγειν. 'It would be easier to *say*, Thy sins be forgiven thee.' An impostor might say that and not be confuted. But if he said 'Arise and walk,' his failure would be patent to all. The Pharisees rightly inferred that God alone could forgive sins, wrongly that Christ could not, and was therefore speaking blasphemy. Christ shows by a wonderful work, which their eyes can see, that He is God, and leaves them to infer the secret wonderful

work of sins forgiven. He says in effect: 'Let the doing of the work which your senses can test convince you of my power to work that which lies beyond the test of the senses.'

25. ἐφ' ὃ κατεκεῖτο] If this be the correct reading, it would mean that *over* which he had been lying, stretched.

27.] *The call of Levi.* There can be no reasonable doubt that the Levi of Mark and Luke is to be identified with St. Matthew the Evangelist, who tells the story of his own call, ch. ix. 9. At this time it was not uncommon for a person to be known by more names than one, see Acts i. 23: Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν ὃς ἐπεκλήθη Ἰοῦστος. So Lebbaeus, Thaddaeus, and Judas, are names of one and the same person. It is quite possible that, like the sons of Zebedee, Matthew knew and acknowledged Christ before he was thus bidden to become his constant follower. At this time many publicans doubtless who were disciples of John (ch. iii. 12) and of Christ still exercised their calling, though with changed lives and in a different spirit.

τὸ τελώνιον] 'The custom-house or toll-house,' '*portitorium*.' Matthew seems to have been a '*publicanus*' or '*portitor*' in the service of Herod Antipas, and not, as is sometimes tacitly assumed, under the Romans.[1] It appears from Josephus, *Ant.* xvii. 2. 1, that Herod had authority to regulate the taxes of his own dominions, yet from *Ant.* xvii. 11. 4 we gather that although the taxes were paid into the treasury of Herod, the Roman Emperor retained the power of remitting tribute if he so pleased.

The calling of publicanus was an odious one to the Jewish nation, as to every conquered race. It was through this class of men that the pressure of an external yoke made itself felt most plainly and painfully. Few therefore would be likely to undertake these duties except the least patriotic and most degraded of the population.

[1] If this be the case, the call of Matthew is a more striking instance of a *choice* between the two kingdoms. The βασιλεία Ἡρώδου seemed to promise a most lucrative career, the βασιλεία τοῦ Θεοῦ involved relinquishment of wealth, and no gain in the respect or good opinion of his fellow-countrymen.

28. καταλιπών may be compared with ἀφέντες of *v.* 11.

29. δοχήν] 'A feast;' the word occurs again, ch. xiv. 13. It is quoted by Athenaeus as used in this sense by the comic poet Macho. Diodorus Siculus uses ὑποδοχή with the same meaning.

30. γογγύζω, as we learn from *Lob. Phryn.* p. 358, is an Ionic word used by Phocylides the Milesian in the following passage, χρή τοι τὸν ἑταῖρον ἑταίρῳ | φροντίζειν ἅσσ' ἂν περιγογγύζωσι πολῖται. The word was probably originally formed from the sound of the cooing of doves, and so may be compared with τρύζω both in its original and derived meaning; see Homer, *Il.* ix. 311, ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος. Cf. Epict. *Diss.* i. 29-55, τὰ λογάρια ἀφεῖναι ἀταλαιπώροις ἀνθρωπαρίοις ἵν' ἐν γωνίᾳ καθεζόμενοι . . . γογγύζωσιν.

οἱ γραμματεῖς αὐτῶν] It certainly seems to be implied here, that the scribes and Pharisees were at meat in the house of Levi. But a reference to the accounts in Matthew and Mark shows us that it was not so. St. Matthew represents the second question as coming from John's disciples; the first as addressed to the disciples by the Pharisees when they saw that He ate with sinners; according to St. Mark too, the scribes and Pharisees *observed* this eating with publicans and sinners.

For αὐτῶν referring to the Jews in general, see Acts xxii. 30, ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν.

32. οὐκ ἐλήλυθα] 'I have not come,' 'I am not here to call,'—δικαίους, either (1) self-righteous, or (2) those who have already turned to repentance. The parallel word ὑγιαίνοντες favours the latter meaning.

33. καὶ δεήσεις ποιοῦνται] The other evangelists only mention fasting. The two are often connected, see ch. ii. 37. δεήσεις, frequently used by St. Luke and St. Paul; it occurs also Heb. v. 7, and 1 Pet. iii. 12.

πυκνά] Pl. like πολλά, and μικρά, cf. Xen. *Mem.* iv. 1. 1.

Codex ℵ omits διατί, and makes the sentence categorical.

34. ὁ δὲ εἶπε πρὸς αὐτούς] Jesus first gives a special answer to this question. 'Surely you cannot reasonably make my disciples fast, while I, their master, am with them. This is a time of joy: the time of sorrow will come.' Here, as always,

our Lord penetrates below the custom to the reason of the custom.

He then goes on (ἔλεγε δὲ καί, *v.* 38) to put forth a parable, in which He indicates more generally a fundamental error of the Pharisees, either (1) in regard to the relation between Christ's teaching and Judaism; or, as others think, (2) in regard to the nature of holiness or μετάνοια.

(1) Christianity cannot be a mere adjunct to the old dispensation; it is destined to displace it. (2) A man is not made good by having this or that external habit—fasting for instance—imposed upon him. His whole nature must be changed, and then the good habit will be natural to him.

With a wider application, the fasting and abstaining from fasting bears upon those who feel vicissitudes of despondency and joy in religious life—despondency when the bridegroom is taken from them, joy when he is with them. Christ was set for the fall and rising again of many in Israel.

μή] 'You cannot, can you?' 'Surely you cannot.'

The υἱοὶ τοῦ νυμφῶνος, in Hebrew 'Mêrêin,' 'companions' (see Judges xiv. 11), who went late in the evening with the bridegroom to the house of the bride. They were preceded by musicians, and accompanied by persons bearing torches. The bridegroom brought back his bride to his own or his father's house; on their way they were met by a party of maidens, friends of the bride and bridegroom. At the house a feast was prepared. All this time the sons of the bride-chamber would feast, not fast.

36. ἐπίβλημα ἱματίου καινοῦ would mean, according to the note on *v.* 34, either (1) a part taken out of Christ's teaching and tacked on to Judaism; or (2) a good habit enjoined on an uncongenial nature.

σχίζει] The future, σχίσει, is the preferable reading, and perhaps it is better to regard τὸ καινόν as the object, 'he will tear the new,' *i.e.* either (1)—see above—produce a σχίσμα in the Church, cf. 1 Cor. i. 10, μὴ ᾖ ἐν ὑμῖν σχίσματα: or (2) do harm to the renewed nature; and in neither case improve the old dispensation, or the old character, for the new and old do not agree.

εἰ δὲ μήγε] 'Unless he acts as I say.' For a similar instance cf. Epict. *Diss.* i. 15. 2, οὐκ ἐπαγγέλλεται ἔφη φιλοσοφία τῶν ἐκτός τι περιποιήσειν τῷ ἀνθρώπῳ εἰ δὲ μὴ, κ.τ.λ., where εἰ δὲ μὴ=*nisi ita esset ut ego dico* (Schweighäuser).

37.] The ἀσκοί were skins, generally goat-skins, used as bottles in the East.

38.] The new habit must come to the renewed nature, Christian principles to the disciple of Christ.

39.] This verse is peculiar to St. Luke. The new wine of Christ is better than the old wine of Judaism (John ii. 10). But the Jew does not think so; to him the old is better, or (adopting with ℵ and B the reading χρηστός) is good, *i.e.* good enough. After having drunk the old wine—lived the old life,—he does not of himself straightway desire change.

Probably εὐθέως is to be omitted, with ℵ and B, but, regarded as a gloss, it is true to the sense.

CHAPTER VI.

The Observance of the Sabbath.

1. ἐγένετο διαπορεύεσθαι] An Alexandrine construction for the classical ἔτυχε διαπορευόμενος.

ἐν σαββάτῳ δευτεροπρώτῳ] There is no certainty about the meaning of δευτεροπρώτῳ, which occurs only in this passage. According to the most probable solutions the meaning is either (1) the first sabbath following the second day of the Passover, from which day the interval to Pentecost was reckoned; or (2) the first sabbath of the second year in the series of sabbatical years. This is Wieseler's conjecture, who supports it on chronological grounds. See Alford's note.

σπόριμα] 'Sown lands,' like Latin *sata*. The word is used only in this and the parallel passages in Matthew and Mark.

ψώχοντες] The softer Ionic form occurs in the compound κατασώχειν, Herod. iv. 75.

3. ἀνέγνωτε] ἀνά has the force of repetition, so of thoroughness,—to recognise again and again, until one knows well, especially of γράμματα, hence to read; cf. Latin *cognoscere*.

4.] Alford shows that this incident took place on the sabbath. Comp. 1 Sam. xxi. 6 with Lev. xxiv. 8.

τοὺς ἄρτους τῆς προθέσεως] 'Loaves of setting forth,' *i.e.* loaves that are set forth, called in the same sense 'continual bread' (Numb. iv. 7), because the loaves were constantly set forth in the sanctuary; cf. Heb. ix. 1. 'The Scriptural name is "Bread of the Face," that is, "of the presence of God," just as the similar expression "Angel of the Face" means "the Angel of His Presence."'—Dr. Edersheim's *The Temple and its Ministry*, etc., p. 153. For the gen. προθέσεως, see ch. ii. 14 and iv. 22.

5. ὁ υἱὸς τοῦ ἀνθρώπου] There is much force in this title in

this connection. Jesus speaks as the representative of humanity, and vindicates the freedom of men from the Pharisaical traditions. In this respect too Christ is a deliverer.

This verse is read after *v.* 10 in the Cambridge MS. D, and the following remarkable words are found in its place : *τῇ αὐτῃ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ, ἄνθρωπε, εἰ μὲν οἶδας τι ποιεῖς μακάριος εἶ εἰ δὲ μὴ οἶδας ἐπικατάρατος καὶ παραβάτης τοῦ νόμου.* See Alford, *ad loc.*

5-9.] One of the great questions of the day is here presented to our Lord for solution. Our Lord's answer to the question is most important, as showing his attitude towards the prevalent religious thought.

The Pharisees would have an answer ready to such a question on their own principles. To understand what these principles were, we must remember that the Pharisees were not so much a sect as representatives of the national and patriotic sentiment among the Jews. They represented, and carried to an extreme point, the fresh enthusiasm for the law and outburst of patriotic ardour which dated from the early days of the Maccabees.

This was the positive side of their creed. The negative side was opposition to Hellenism and every kind of foreign invasion, whether religious, political, or philosophic. But in order to adapt the law to modern circumstances, it became necessary to enlarge its scope. Consequently minute regulations were adopted, and stamped with the authority of the scribes and Pharisees, the interpreters of the law. The general tendency of these regulations was to prevent the possibility of transgression by extending the limits of obedience beyond what was actually prescribed. Hence, instead of adopting the more general terms of the Mosaic legislation, exact and minute rules were laid down for observance in the most trivial matters of daily life. These principles were most rigorously applied to the observance of the sabbath. From the text we learn that 'plucking ears of corn' and 'healing the sick' were among the acts which it was unlawful to do on the sabbath-day. The question put to our Lord, therefore,

was a crucial one. Will he decide for the Pharisees, for the national, patriotic party? or will he incline to the laxity of the Sadducees, who to some extent represented the influence of foreign thought?

Our Lord sides with neither party. His answer is an appeal from the law, or application of a principle, to the principle itself. Here the principle is implied, which elsewhere the 'Son of man' explicitly declares, 'The sabbath was made for man, and not man for the sabbath.'

6. *τὴν συναγωγήν*] *The* synagogue in which he was wont to minister.

7. *εὕρωσιν*] The subjunctive for the classical optative; see note on ch. iv. 3.

8. *ξηρὰν τῇν χεῖρα*] 'Having *a* withered hand;' cf. *ἡ κόρη καλοὺς ἔχει τοὺς ὀφθαλμούς.*

9.] The general maxim that it is right to do good rather than to do evil is brought to bear on the question of observing the sabbath. No regulations which infringe this universal law will hold good. It is important to mark another principle conveyed by these words: namely, to abstain from doing good is to do evil,—not to save life is to destroy. They furnish an argument against a negative Christianity.

10. *περιβλεψάμενος*] With classical authors the future is the only tense in use of the middle of *περιβλέπω*; see Veitch, *sub voc. βλέπω.*

ἐποίησεν οὕτω] So *facere* is used in Latin to express the action of a preceding verb; cf. Cic. *Phil.* ii. 47, 'Quo peto, ut facitis, attenti audiatis.'

11. *ἀνοίας*] Used also by St. Paul, 2 Tim. iii. 9, *ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν ὡς καὶ ἡ ἐκείνων ἐγένετο*, not elsewhere in New Testament (cf. Ellicott's note *ad loc.*). 'Senselessness,' 'wicked folly'—not merely 'mad rage.' Thuc. iii. 42 mentions *ἄνοια* as adverse to *εὐβουλία.* There was an unreasonableness in their anger.

τί ἂν ποιήσειαν] Indirect question with *ἄν*: cf. ch. i. 62, *τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.* 'What they might possibly do with Jesus,' 'quid forte faciendum videretur;' 'what they should do if they did anything.' See Jelf, *Greek Grammar*, 425, 879;

and cf. σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή, Eur. *Med.* 818, that is, 'would become, under a possible condition.'

12. τὸ ὄρος] Not *a* mountain, but *the* mountain, or high land bordering on the lake of Gennesaret.

Some have traced a vein of asceticism in this Gospel, alleging in proof such notices as this of lonely nights spent in prayer, and the preference of poverty to wealth frequently set forth in the narrative, and in the words of Jesus, and in parables. Cf. ch. i. 53; ii. 7; vi. 20; xii. 15, etc. (Keim.)

προσευχὴ τοῦ Θεοῦ] 'Prayer of God,' *i.e.* 'in which God is addressed.' προσευχή does not mean 'house of prayer,' as in Acts xvi. 13.

13. τοὺς μαθητὰς αὐτοῦ] All who had been moved by the preaching of Christ, who believed in him. There was a convention of many on the mountain-side, from whom twelve were chosen.

ἀποστόλους] His chosen followers, these fishermen and tax-gatherers of Galilee knew for the first time that they were to be *sent;* wherefore or on what mission they did not know as yet, but the word contains the germ and central idea of the Church. Again, Christ himself is called an apostle, Heb. iii. 1, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Χριστὸν Ἰησοῦν. He came to do his Father's will, as the apostles were sent forth to do Christ's will.

The word ἀπόστολοι, like εὐαγγελίζεσθαι, is a favourite one with St. Paul and St. Luke, and is used by them far more frequently than by the other writers in the New Testament. It is found once only in each of the other Gospels.

14.] There are four lists of the apostles recorded, one by each of the Synoptic Evangelists, one in the Acts of the Apostles. No two of these lists perfectly coincide. This will be seen from the tabular view below.

Matt. x. 3.	*Mark* iii. 16.	*Luke* vi. 14.	*Acts* i. 13.
1. Simon Peter.	Simon Peter.	Simon Peter.	Peter.
2. Andrew.	James the son of Zebedee.	Andrew.	James.
3. James the son of Zebedee.	John the brother of James.	James.	John.
4. John his brother.	Andrew.	John.	Andrew.

Matt. x. 3.	*Mark* iii. 16.	*Luke* vi. 14.	*Acts* i. 13.
5. Philip.	Philip.	Philip.	Philip.
6. Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
7. Thomas.	Matthew.	Matthew.	Bartholomew.
8. Matthew the Publican.	Thomas.	Thomas.	Matthew.
9. James the son of Alphaeus.	James son of Alphaeus.	James the son of Alphaeus.	James son of Alphaeus.
10. Lebbaeus surnamed Thaddaeus.	Thaddaeus.	Simon Zelotes.	Simon Zelotes.
11. Simon the Cananite.	Simon the Cananite.	Judas (son) of James.	Judas (son) of James.
12. Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	

It will be seen from a comparison of these lists that the twelve names fall into three divisions, each containing four names which remain in their respective divisions in all the lists. Within these divisions however, the order varies. But Simon Peter is placed first, and Judas Iscariot last, in all. Again, Philip invariably heads the second, and James the son of Alphaeus the third division.

Thaddaeus, Lebbaeus, Jude the [son] of James, are all names of one and the same person. He was the son in all probability of a James or Jacob, not, as usually translated, brother of James.

This Jude or Judas must not be confused with Jude or Judas the 'brother' of our Lord; nor must James the son of Alphaeus be confused with James the brother of our Lord. The 'brethren of the Lord' believed not on him and could not have been among his apostles. James and Judas were both common names, and the variety of names seems to have been small at this epoch. According to this theory there are four persons named James—(1) the son of Zebedee, (2) the son of Alphaeus, (3) the father of Jude, (4) Ὁ μικρός the brother of the Lord; and three named Judas—(1) the brother of the Lord, (2) the apostle, son of James, (3) Iscariot.

Matthew or Levi also was son of an Alphaeus, but there is no evidence or hint that he was connected with James, son of Alphaeus.

Bartholomew, possibly to be identified with Nathanael; the name=son of Tolmai. John, who twice mentions the name of Nathanael, never mentions that of Bartholomew. Again,

the three Synoptics mention Bartholomew but not Nathanael. Further, Philip is closely connected with Nathanael and also with Bartholomew. All this however is conjecture only.

Simon *Zelotes*, or the *Cananite* (not Canaanite), equivalent terms. The fierce party of the zealots professed a rigid attachment to the Mosaic law; they acknowledged no king save God. Under Judas the Gaulonite they rose in rebellion at the time of the census; see note, ch. ii. 2.

We hear of a Theudas (which is another form of Thaddaeus) who rose in rebellion (Acts v. 36). Is it not possible that this Lebbaeus or Jude may owe his third name to this *patriot*, as a Galilean might regard him?[1]

Iscariot.—Man of Kerioth, in the tribe of Judah; accordingly (if this be the case) the only non-Galilean among the apostles. For other accounts of the name see *Dict. of Bible.*

Boanerges.—We may discern traces of this characteristic in the forwardness displayed by James and John to destroy the unfriendly Samaritan village, and in their eagerness to take a prominent part in the expected kingdom. See also 2 John 10, 11.

The choice of the disciples is an instance of the winnowing of Christ, the sifting of the wheat from the chaff. In these men the new life had manifested itself. Their faith, or at least their capacity for faith, was intense, and sufficient to bear them through the dangers that confronted them by their Master's side.

17. *ἐπὶ τόπου πεδινοῦ*] This was a level space on the mountain; *μαθητῶν*, see *v.* 13.

Τύρου καὶ Σιδῶνος] The people who came from these cities would be heathens. St. Matthew mentions people from Decapolis and Judaea and Jerusalem, St. Mark from Idumaea and beyond Jordan, but not from Tyre and Sidon.

18. *ἐθεραπεύοντο*] Used as synonymous with *ἰαθῆναι*. These two verbs are nearly identical in their root-meaning. The common idea is that of warmth, but their history differs.

[1] It is remarkable that Simon (Joseph. *Ant.* xvii. 10. 5), Thaddaeus (Acts v. 36, and also *Ant.* xx. 5. 1), Judas (*Ant.* xviii. 1. 1) are all names of zealous patriots who rose against the Roman government.

ἰᾶσθαι much sooner settled into its sole force of healing; *θεραπεύειν*, 'to be an attendant,' 'serve,' hence 'to attend on the sick,' 'to heal.'

19. *ἐζήτει ἅπτ. αὐτοῦ*] Comp. here the incident of the maiden who was healed when she touched the fringe of Christ's garment (ch. viii. 44).

20. *εἰς τοὺς μαθητάς*] After choosing the twelve, Jesus addresses the gathering of the disciples whom he had summoned to be with him on the mount. These were the faithful people, poor for the most part doubtless, who had come from the cities wherein the 'kingdom of God' had been preached (ch. iv. 43). At the outskirts of the crowd, but within hearing of the voice, which would travel far through the clear Eastern atmosphere, were standing Greeks from Decapolis, Phoenicians from Tyre and Sidon, and wild mountaineers from Edom.

20-23.] The subjects of the kingdom are the poor. In the description of the Messiah's glorious kingdom which is set forth in Ps. lxxii., it is especially characteristic of the King that he cares for the poor; *vv.* 12, 13, *ἐῤῥύσατο πτωχὸν ἐκ δυνάστου, καὶ πένητα ᾧ οὐχ ὑπῆρχε βοηθός. φείσεται πτωχοῦ καὶ πένητος, καὶ ψυχὰς πενήτων σώσει.*

Those who had so far been attracted by Christ, who had gone out to the mountain-side to seek Him, were principally the poor, the needy, the sorrowful, destined to be, perhaps already, scorned and reproached for Christ's sake. To these He preaches the *βασιλεία τοῦ Θεοῦ* (a word full of meaning for the Galilean zealot), and explains its laws.

21. *χορτάζεσθαι*] Properly of cattle, 'to feed;' cf. Plato, *Rep.* 586, *βοσκημάτων δίκην . . . βόσκονται χορταζόμενοι*; then, in comedy, 'to eat.' It is one of those words, strong and even coarse in their origin, that came to be used by the Jews at Alexandria with a softened force. Cf. German *fressen;* see also Thuc. vii. 48, and note in Arnold's ed. on *βόσκοντας*.

22. *ἀφορίζω*] (1) 'To separate,' 'part off,' by boundaries—Matt. xiii. 49, *ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων*: Matt. xxv. 32, *συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.* (2) 'To

sever,' 'disconnect'—2 Cor. vi. 17, ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε. (3) 'To set apart for a special work,'—Acts xiii. 2, ἀφορίσατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς: cf. also Rom. i. 1; Gal. i. 15. (4) In a restricted sense, as here, 'to exclude' (from society, or from the synagogue), an idea expressed by ἀποσυνάγωγον ποιεῖν, John xvi. 2.

ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου] Important words, as showing *when* the scorn or hatred of men is matter for rejoicing; sometimes hatred and scorn are justly bestowed, and no matter for rejoicing.

23. κατὰ ταῦτα ἐποίουν τοῖς προφήταις] In a classical author this would be ταῦτα ἐποίουν τοὺς προφήτας. We do find, however, though rarely, ποιεῖν constructed with dative of person and accusative of thing. This dative of relation becomes much more common in the later stage of the language.

24-26.] The rich, *i.e.* those who trust in riches (Mark x. 24), are excluded from the kingdom.

Christ speaks of the absent, whom the μαθηταί might possibly have envied,—the rich, the joyous, the men of good repute. Yet these do not belong to the kingdom.

24. ἀπέχετε] 'Have to the full;' Phil. iv. 18, ἀπέχω δὲ πάντα καὶ περισσεύω.

27. τοῖς ἀκούουσιν] 'You who are listening.' The μαθηταί had been more especially addressed up to this point; then turning to a wider circle, all who are listening, Jesus proclaims the laws of the kingdom.

27-38.] The laws of the kingdom are contrasted with the laws of Jewish exclusiveness. *Kindness* must be extended even to those who are most unkind (27-29); *Generosity* to those who will make no return, to all who ask, even to those who are not benefactors, who will deceive us (30-35); *Censoriousness* is to be avoided (36-38).

A glance at the historical position of the Jews will make this discourse more intelligible. The Mosaic law, by a necessary harshness, imposed the severest penalties on any Jew who should give in to the idolatry of surrounding nations; necessary, because the tendency to do this was so strong; only thus

could the purity of their worship be preserved. After the Captivity this danger seemed to have passed away. 'But with the establishment of their own exclusive faith, hatred of all who were not Jews was ineffaceably planted.'[1] This characteristic of the Jews had become a byword among other nations; see *e.g.* Juv. *Sat.* xiv. 103, 104, who says the Jews were taught—

> 'Non monstrare vias, eadem nisi sacra colenti;
> Quaesitum ad fontem solos deducere verpos.'

27. ἐχθρούς] '*Hostes*,' 'foreigners' primarily (cf. Buttmann's *Lex. sub voc.* ὀχθῆσαι, who connects ἐχθρός with ἐκ, ἐξ, ἐκτός) and, as foreigners, 'enemies' by the law of the old world; cf. Eur. *Herc. Furens*, 585, πρὸς σοῦ μέν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον, | τὰ δ' ἐχθρὰ μισεῖν.

There is a climax here; καλῶς ποιεῖτε implies more than ἀγαπᾶτε, εὐλογεῖτε more than καλῶς ποιεῖτε, προσεύχεσθε ὑπέρ is the highest exercise of Christian love. Again, τοῖς μισοῦσιν is more definite than the general expression ἐχθρούς, τοὺς καταρωμένους implies a yet more virulent hate, and ἐπηρεασμός is that which most of all might move resentment.

28. ἐπηρεασμός] Defined by Aristotle, *Rhet.* ii. 2-4, ἐμπο-δισμὸς ταῖς βουλήσεσιν οὐχ ἵνα τι αὐτῷ ἀλλ' ἵνα μὴ ἐκείνῳ,—'vexing a person out of spite, wishing to do harm to another rather than any good to one's-self.' It is probably connected with εἴρω, ἔρομαι: first of speaking only, then the notion of speaking evil is attached to the word; comp. αἶνος, where the notion of speaking in praise of a person connects itself with the simple idea. See 1 Pet. iii. 16, ἵνα . . . καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν: see also Thuc. i. 26, and Arnold's note on the passage.

29. σιαγών] Strictly, 'the jaw-bone.' Our Lord's example on his trial shows us that these words are to be taken in the spirit and not in the letter. They contain a strong protest against the spirit of revenge. The principle is of universal application, the particular instances of partial application only.

[1] These remarks are partly taken from *Edin. Rev.* July 1873: Art. Talmud.

To follow out the instances literally would be to do what the Pharisees did—to obey rules and laws according to the letter. These examples are forcible illustrations of the rule. The literal interpretation of such expressions is corrected by the example of Christ himself.

τὸ ἱμάτιον] The square shawl-like upper garment, generally of wool, and woven in one piece, worn over the short tunic (χιτών). See note, ch. iii. 11.

30. δίδου] 'Be in the habit of giving.'

31. ἵνα ποιῶσιν] A modernism for infinitive.

32.] The use of οἱ ἁμαρτωλοί by our Lord in this passage is observable; the ἁμαρτωλοί are apparently contrasted with the μαθηταί. In other passages the word is in the lips of the δίκαιοι, the self-righteous. The Pauline St. Luke prefers ἁμαρτωλοί to τελῶναι or ἐθνικοί (Matt. v. 46, vi. 7).

34. δανείζω] 'To lend;' mid., 'to have money lent'='to borrow,' from δάνος, 'a gift;' cf. old Latin *dano* = do.

35. ἀπελπίζετε] Used by Polyb. in the sense of 'to despair,' τῆς δὲ γῆς οὐχ ὅλως ἀπήλπιζον, i. 55. 2; also with accus., ἀπελπ. τὰ πράγματα, i. 19. 2. This author also uses ἀπελπισμός, xxxi. 8. 11. The verb is ἅπαξ λεγ. in the New Testament.

χρηστός] In its primary sense (χράω) 'rendering service,' giving what is needful.

36.] ℵ and B omit οὖν.

37. καταδικάζειν] 'To pass sentence on;' Herod. i. 45, σεωυτοῦ καταδικάζεις θάνατον: Thuc. v. 49, τὴν δίκην ἣν . . . Ἠλεῖοι κατεδικάσαντο αὐτῶν.

38.] For the omission of subject before δώσουσιν, see ch. xii. 20. Cf. Thuc. vii. 69, καὶ νομίσας ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι πάντα τε ἔργῳ . . . ἐνδεᾶ εἶναι.

κόλπον] The fold of the dress, into which the grain might be received. The phrase χοίνικα ἀπομάττειν was used to express the scant measure given by levelling with a strickle; cf. Theocr. xv. 95, μή μοι κενεὰν ἀπομάξῃς, Liddell and Scott, *sub voc.* ἀπομάττειν.

39.] The connection between the preceding passage (*vv.* 36-38) and what follows may perhaps be traced in this way. From *vv.* 36-38 Christ warns his hearers against forming

false judgments, and censoriousness. But on the other hand the apostles *must* judge men and actions, for thus only can they be guides. They must *see*, but not be censorious. Therefore Christ adds rules to enable them to judge aright: (1) by showing how to attain the faculty of right discernment (*vv.* 41, 42); (2) by giving a criterion of moral action—the tree is known by its fruit, etc. (*vv.* 43-45). This leads to a caution. Mere lip-service, crying 'Lord, Lord,' is no criterion or test of good. There must be sincerity; doing as well as hearing, acts as well as words (*vv.* 46-49).

All through there are two lines of thought implied: (1) a condemnation of the Pharisees and of the crying evil of the day, hypocrisy; (2) an exhortation to self-examination, to what Socrates would call ἐξέτασις, which lies at the root of μετάνοια.

At this verse Christ addresses his more immediate disciples.

τυφλὸς τυφλὸν ὁδηγεῖν] Cf. Matt. xxiii. 16, οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ λέγοντες, κ.τ.λ.

εἰς βόθυνον πεσοῦνται] For the peculiar danger in Palestine from pit-falls, open wells, unguarded quarries and dikes, see Dr. Benson's *Boy-Life*, Sermon x.

40. οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ] This saying is used with a different application, Matt. x. 24. Here the line of thought seems to be—'in turn you, my disciples, will become teachers. Do not you be blind guides, like the Pharisees, leading a blind people, but remember that, as you are, so will your disciples be, and therefore be "*instructi*," furnished with knowledge, and first with self-knowledge, by which hypocrisy is avoided,'—a point that connects this verse with what follows.

καταρτίζειν] 'To adjust properly,' 'to furnish,' used by Polybius of fitting out an expedition, i. 21. 4, ἐπειδὰν καταρτίσωσι τὸν στόλον: cf. Matt. iv. 21, καταρτίζοντας τὰ δίκτυα αὐτῶν: and ch. xxi. 16, ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον (quoted from Ps. viii. 2). The word is frequently used by St. Paul; see especially 1 Cor. i. 10, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ.

41. βλέπεις] Used especially of seeing merely the outside

surface of a thing, *βλέπειν εἰς πρόσωπον*. There is a contrast between *βλέπειν* and *κατανοεῖν*. Cf. ch. viii. 10.

κάρφος] Cf. *κάρφω*, 'to dry up,' 'wither.' *καρπός*, 'ripe fruit,' is etymologically connected. It is used of small dry particles of wood, straw, etc., cf. Eur. *Ion*, 172, *εὐναίας καρφηρὰς θήσων τέκνοις*. With the E. V. of the passage comp. 'A mote it is to trouble the mind's eye,' Shaks. *Hamlet*, Act i. sc. 1. *δοκός*, 'a beam,' Ar. *Vesp.* 201; especially in roof, *Od.* xxii. 176, *κίον' ἀν' ὑψηλὴν ἐρύσαι, πελάσαι τε δοκοῖσιν*: also 'a shaft,' 'a spear.'

42. *ἄφες ἐκβάλω*] This has become the recognised idiom in modern Greek; *ἄς*, a shortened form of *ἄφες*, being regularly used with first and third persons of the imperative; *e.g.* *ἄς γράφῃ*, 'let him write' (cf. Mark xv. 36, *ἄφετε ἴδωμεν*). For explanation of the classical idiom, see ch. ix. 54.

43. *ποιοῦν=ἐὰν ποιήσῃ*.

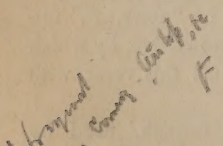
44. *γινώσκεται*] 'Is recognised.'

τρυγῶσι] *τρυγᾶν*, 'to gather in the wheat harvest,' or, more usually, 'the vintage.' It is an epic word which is not found in tragedy, but survived in the vernacular until the Alexandrine period, when it again appears in literature.

46.] This is said in reproof of the unreality of which the Pharisees were especially guilty; see Matt. xxiii. 3, *κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι*.

48.] ℵ and B have *διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν*, instead of the received reading.

προσέρρηξεν] Only found in this passage of New Testament.



CHAPTER VII.

The Centurion's Servant.

1. ἀκοάς] Cf. Eur. *I. T.* 1497, φήμην ἀκοαῖσι δέδεγμαι.

2.] This centurion was probably not a Roman soldier,[1] but an officer in the army of Herod Antipas. As in the matter of tribute, so in military organisation, Herod was partly dependent upon, partly independent of, Rome; see Joseph. *Ant.* xviii. 5. 1, where we learn that Herod attacked Aretas quite independently of Rome, and, only when defeated, wrote to Tiberius, who ordered Vitellius to support Herod.

At the same time this soldier was a foreigner, and the first miracle that the newly formed band of twelve men were called upon to witness was one which St. Luke would delight to narrate as full of interest to his Roman readers, marking the overthrow of the partition wall, and the beginning of a friendly intercourse between Jew and Gentile. There is a touch of nature too in the regard shown to the slave, which reminds us again of St. Paul, 'there is neither bond nor free' (in Christ) (Gal. iii. 28). The centurion had approached the spirit of Christianity in his affection to the slave.[2]

4. ἄξιος ᾧ παρέξει] Like Latin 'dignus cui praestiteris.' The relative is used with fut. indic. or aor. subj. in a consecutive or even a final sense; cf. Eur. *I. T.* 1208, καὶ πόλει πέμψον τιν' ὅστις σημανεῖ. Alford says this cannot be the second person of the future. Certainly the Attic termination of the second person in -ει with three exceptions, βούλει, οἴει, ὄψει became

[1] Stanley, *Sinai and Palestine*, says, p. 377, 'The Roman soldiers would then be found quartered with their slaves, to be near the palaces of the Herodian princes, or to repress the turbulence of the Galilean peasantry.' But is there any proof that there were Roman garrisons in the cities subject to Herod Antipas?

[2] It has often been observed that Euripides alone of the great Attic writers exhibits a kind feeling for slaves, and recognises their common humanity: τῶν ἐλευθέρων | οὐδεὶς κακίων δοῦλος ὅστις ἐσθλὸς ᾖ.—*Ion.* 856.

less and less common, until it finally vanished; see Kühner, Xen. *Mem. Excurs.* ii.

5. *τὴν συναγωγήν*] 'Our synagogue.' It is thought that the ruins of this very building, constructed of hard white limestone, have been discovered at Tell Hum, which is situate at the northern end of the western shore of the Sea of Galilee. There is however some doubt whether Tell Hum is to be identified with the ancient Capernaum. There is a similarity of name—Tell Hum, or Tell na Hum=hill of Hum, Kefr-na-Hum (Capernaum)=village of Hum; but on the other hand, from some passages in the New Testament[1] we are led to infer that Capernaum was in the land of Gennesaret, farther to the south.

αὐτός] 'Suis impensis.'

6. *μὴ σκύλλου*] The literal meaning of the word is to 'flay' (it is connected with *σκῦλα*, 'spoils stripped from the bodies of the slain'), then to 'vex,' 'trouble.' It is one of many words that mark the exaggerated force of a declining language.

ἱκανός] Qualified by *ἵνα* with subjunctive by the later and modern idiom, instead of classical infinitive.

7. *εἰπὲ λόγῳ*] 'Command by a word.'

ὁ παῖς μου] The centurion uses the more affectionate word *παῖς*: the messenger (*v.* 3) and the narrator (*v.* 10) call the servant *δοῦλος*.

8.] The argument lies in a comparison between the centurion's command and the authority of Jesus. 'If I, who am under authority, command others, how much more do you command, who are under no authority?'

πορεύθητι . . . ἔρχου . . . ποιήσον τοῦτο] There is a distinction between the military commands to his soldiers (*πορεύθητι, ἔρχου*), and the master's orders to his slave (*ποίησον τοῦτο*). The soldier marches (*πορεύεται*) at his officer's command, the slave does (*ποιεῖ*) this or that servile work at his master's bidding.

9.] St. Luke omits the warning to the Jews, that the privilege and exclusiveness of their race are gone, which St. Matthew inserts in this connection, ch. viii. 11, 12.

11.] *Nain* in Galilee. Its position is well ascertained, the name

[1] Mark vi. 53, compared with John vi. 17.

being unchanged; see Tristram's *Land of Israel*, pp. 127, 128. 'To the east of Nain, by the roadside, about ten minutes' walk from the village, lies the ancient burying-ground still used by the Moslems. It is now a wretched Moslem village.'

πόλιν καλουμένην Ναΐν] With this description of Nain, cf. ch. iv. 31, πόλιν τῆς Γαλιλαίας, and see note there. Perhaps the expression ἐν ὅλῃ τῇ Ἰουδαίᾳ (*v.* 17) points to the conclusion there drawn.

12. καὶ ἰδού practically marks the apodosis; ἰδού being used almost like the modern Greek[1] ἐδώ, 'here.' For a similar use of καί, see ch. ii. 21.

ἐκκομίζειν] 'To carry out for burial,' for the more classical ἐκφέρειν. So ἐκκομιδή is used in later Greek for ἐκφορά: cf. Pol. xxxv. 6. 2, ζητοῦντες πότερον ὑπὸ τῶν παρ' ἡμῖν ἢ τῶν ἐν Ἄχμᾳ νεκροφόρων ἐκκομισθῶσι.

13. ἐσπλαγχνίσθη ἐπ' αὐτῇ] Christ healed the widow's son out of *compassion*. This then is to be recognised as a spring of Christian action. It is the fulfilling of the law, as we learn from the parable of the Good Samaritan.

μὴ κλαῖε] 'Do not go on weeping.'

14. βαστάζοντες is to be regarded as a modernism for φέροντες: see Geldart, *Modern Greek Language*, pp. 184 and 192. νεκροβάσταξ is a late Greek word (*Lob. Phryn.* 612).

16. προφήτης μέγας] Probably '*the* great prophet,' anarthrous; just as βασιλεύς was used without the article to express the king of Persia. On the same principle, proper names, as being sufficiently explicit in themselves, do not require the article. See John vii. 52, προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται, which may be translated, '*The* prophet (the Messiah) hath not arisen out of Galilee.'

ἐπεσκέψατο] 'To visit,' either for punishment (Ex. xxxii. 34) or favour (ch. i. 68). The expression was probably in constant use in connection with the Messiah.

17. ἐν ὅλῃ τῇ Ἰουδαίᾳ, where ἐν ὅλῃ τῇ Γαλιλαίᾳ might have been expected, see *v.* 11. ὅλος is frequently used for πᾶς, as in modern Greek.

[1] See Geldart's *Modern Greek Language*, p. 304; according to others ἐδώ is for ὧδε by metathesis,—Donaldson's *Modern Greek Grammar*, p. 31.

18. ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν] The natural way to understand this is to think of John in the despair and darkness of his prison losing courage and faith for a moment, and asking proof of that which he firmly believed and taught others to believe. Perhaps every great prophet, and every leader of men to new thoughts or new worlds, has had momentary doubts of himself and of his mission. The answer to the passing doubt is an appeal to facts: it is the preaching of a gospel built on the life of Christ. John was now in the strong fortress of Machaerus, east of the Dead Sea.

19. ὁ ἐρχόμενος] Not for the future, 'he that is to come,' but he of whom it was always true to say, 'he cometh;' the present conveys an idea of greater assurance than the future. (Winer.)

21. θεραπεύειν ἀπὸ νόσων] This post-classical construction arises from a sense of separation, 'getting rid of,' conveyed in θεραπεύειν, as if it were ἀπαλλάσσειν, or some similar verb.

μάστιξ] Literally, 'a scourge.' St. Mark uses the word three times in its metaphorical sense of a disease, St. Luke only here in this sense, and once in the Acts in its more literal signification, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν (xxii. 24). The classical force of the word may be regarded as an extension of its Homeric use, as in *Il.* xiii. 812, Ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί.

χαρίζεσθαι] The use of this word in the New Testament is confined to St. Luke and St. Paul. The force of 'giving freely' belongs to the Homeric use, as in the common phrase (ταμίη) χαριζομένη παρεόντων, *Od.* i. 140; see also *Il.* vi. 49, τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα. It does not seem to be used in this sense by the Attic prose authors. In the New Testament it has the additional force of 'forgiving.'

22. πτωχοὶ εὐαγγελίζονται] Sometimes verbs which in active take gen. or dat. of person are thus constructed in the passive; cf. αὐτὸς πεπίστευμαι for ἔχω πεπιστευμένον (Winer); cf. ἀναφάνεντες τὴν Κύπρον (Acts xxi. 3).

23. ὃς ἐάν] For ὅστις ἄν or ἐὰν μήτις, probably a popular usage, the original force of ἐάν being neglected.

24. ἐξεληλύθατε] St. Matthew, more in accordance with

classical usage, employs the aorist in the parallel passage. This is one of the instances where St. Matthew, though not so classical in use of words, is less modern in expression than St. Luke.

25.] No need to go out into the wilderness for this; there were palaces of the Herods in the cities bordering on the lake.

26. *περισσότερον*] Late, for the classical *πλέον*: cf. ch. xx. 4, *περισσότερον κρῖμα*: ch. xii. 4, *μὴ ἐχόντων περισσότερον τι ποιῆσαι*. As *περισσός* has in itself a comparative force, the form *περισσότερον* is due to the redundance of expression that belongs to the later stage of a language.

28. *ὁ δὲ μικρότερος*] Not put for superlative, as is sometimes said, but 'he that is less than others,' or possibly, 'he that is less than John.'

ἐν τῇ βασιλείᾳ τοῦ Θεοῦ] 'The kingdom of God' here is the new order introduced by Christ. John is the last representative of the ancient order, greater than his predecessors, because his mission was to announce the near approach of the Messiah. But the humblest Christian has higher hopes and privileges, and clearer spiritual knowledge, than the greatest of ancient prophets.

29, 30.] It is not certain whether these words are to be assigned to Christ, or whether they are the evangelist's description of the effect of Christ's words. Probably, judging from the commencement of *v.* 31, they are St. Luke's words.

30. *νομικοί*] See note on ch. v. 17.

32.] Just as in the children's game one party shows no sympathy with the other, whether that other be merry or sorrowful, so in this age, out of sympathy with the prophets in whatever guise they come; on the one hand it calls upon John to abandon his stern asceticism, on the other, it is dissatisfied with Jesus, who eats with publicans and sinners, instead of joining in the rigid exclusiveness of the Pharisaic party.[1]

33. *μήτε ἄρτον ἐσθίων*] *μήτε*, not *οὔτε*, because it is not only that a matter of fact is stated, but the view that certain people take of John's conduct,—'John has come, as you say,

[1] See this view, which differs from the ordinary interpretation, drawn out fully in *Studies in the Gospels*, by Archbishop Trench.

neither eating nor drinking.' For further remarks on *μή* with participles, see ch. i. 20.

δαιμόνιον ἔχει] A similar accusation was brought against Christ, John vii. 20 and x. 20.

34. *φαγός*] From *φάγω* (obsolete), as *βοσκός* from *βόσκω*.

35. *καί* does not signify 'and yet,' but either (1) indicates a further charge against the generation, namely that the divine wisdom is put on trial and acquitted (*ἐδικαιώθη*), not indeed by the Pharisees, who rejected her altogether, but by her children, the publicans and others who had come to Christ and learned his wisdom. But the divine wisdom ought never to have required such justification at all, or (2) if the clause be regarded as adversative, *καί* still simply connects one statement with another, and the adversative force really rests in the contrast between the two statements, and is not expressed by the conjunction. In classical Greek this relation would be brought out by a subordinating adversative conjunction, *ἀλλά, δέ, καί τοι*: cf. *καὶ ἐγένετο καί*, as a variety for *ἐγένετο ὅτι* or *ἐγένετο* followed by the infinitive.

The meaning of the whole passage then would be—'There are two facts: one, that ye do not recognise the wisdom of God's plan either in the mission of John or of Christ; and another (*καί*), in contrast to the first, that the divine wisdom is justified, acquitted of folly or inconsistency, by those who are divinely wise.'

ἡ σοφία] Wisdom in a personal sense; God, who is Wisdom itself. As partly parallel, cf. *ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ*, 1 Cor. i. 30.[1]

ἀπό] Not quite equivalent to *ὑπό*, denotes the source of the action='on the part of;' see note, ch. ix. 22.

[1] *δικαιοῦν*] Lit. 'to make right,' of a person, 'to do him justice,' 'give him what he deserves,' either punishment, Thuc. iii. 40, Herod. i. 100, or (later) acquittal. Hence there is a notion of 'being put to the test' in the word. This notion is carried into its later meaning, 'to justify or acquit *after trial*.' This force may be found in the word here. 'Wisdom is justified only after being put to the test by publicans and others who are my disciples instead of being acknowledged as just and wise by all.' Rom. ii. 13, *οὐ γὰρ οἱ ἀκροαταὶ νόμου δικαιοὶ παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.*

36. *ἵνα φάγῃ*] In modern Greek, which properly speaking has no infinitive, the sense of the infinitive is expressed by *νά* (*ἵνα*) with subjunctive (as in this passage), *e.g.* *ἐπιθυμῶ νὰ γράφῃ*, 'I wish him to write;' see Corfe's *Modern Greek Grammar*, p. 78. This extension of the force of *ἵνα* to oblique petition, and even to consecutive clauses, may be partly due to the influence of the Latin *ut;* cf. ch. xvi. 27, *ἐρωτῶ οὖν, πάτερ, ἵνα πέμψῃς* : see note on ch. iv. 3.

The following incident is recorded by St. Luke alone. Simon the Pharisee is not to be identified with Simon the leper, Matt. xxvi., Mark xiv. 3.

ἀνεκλίθη] The Jews had adopted the Roman, or rather Greek, fashion of reclining at meals—a sign of advancing luxury and of Hellenism, in which however even the Pharisee acquiesces.

37. *γυνή*] There is no proof that this woman was Mary Magdalene. But mediæval art has identified the two, and great pictures have almost disarmed argument in this as in other incidents of the gospel narrative.

38. *ἀλάβαστρον*] The neuter sing. is Hellenistic. The classical form is *ἀλάβαστρος* with a heteroclite plural *ἀλάβαστρα*, hence probably the late sing. *ἀλάβαστρον*. The grammarian stage of a language loves uniformity, Herod. iii. 20; Theocr. xv. 114:

Συρίῳ δὲ μύρῳ χρύσει' ἀλάβαστρα.

στᾶσα παρὰ τοὺς πόδας αὐτοῦ] This would be possible from the arrangement of the triclinium.

39. *ἐγίνωσκεν ἄν*] 'Would (all the while) have been recognising.'

40. *χρεωφειλέται*] A late word; the form varies between *χρεωφειλέται* and *χρεοφειλέται*.

41. *δηνάρια*] The denarius was a silver coin originally containing ten ases (deni), afterwards, when the weight of the as was reduced, sixteen ases. Its equivalent modern value is reckoned at 7½d. But such calculations are misleading; it is more to the point to regard the denarius as an average day's pay for a labourer.

42. *μὴ ἐχόντων*] Because *he saw that* they had not.

ἐχαρίσατο] Cf. *v.* 21.

44.] There is an implied rebuke for want of courtesy on the part of the host. The Pharisee had invited Christ in order that he might watch Him, not from hospitality; see *vv.* 39 and 49.

45. *φίλημα . . . καταφιλοῦσα*] Cf. Xen. *Mem.* ii. 6. 33, *ὡς τοὺς μὲν καλοὺς φιλήσοντός μου τοὺς δὲ ἀγαθοὺς καταφιλήσοντος* ('kissing with tenderness'); cf. Acts xx. 37, *κατεφίλουν αὐτόν*, 'kissed him again and again.'

47. *οὗ χάριν*] *i.e.* because of this proof of her love;[1] *ὅτι ἠγάπησε πολύ* explains *οὗ χάριν* more fully. Love was the motive of her actions. This woman was forgiven because she loved, and again she loved because she was forgiven. The Pharisee did not love, and therefore was not forgiven, and because he was not forgiven, he did not love.

χάριν, as a preposition, only occurs in this passage of the Gospels; it is used six times by St. Paul; also 1 John iii. 12, and Jude 16.

ᾧ δὲ ὀλίγον, κ.τ.λ.] The converse is stated, 'he who has little forgiven him loves little.' But we must remember, he has little forgiven *because* he loves little. Love is both the cause and the result of forgiveness. The preceding parable dwells rather on the latter aspect; in this verse both aspects are considered.

48. *ἀφέωνται*] Cf. ch. v. 20.

50. *ἡ πίστις σου σέσωκέ σε*] Compare this with *ὅτι ἠγάπησεν*. Her faith saved her, and (*v.* 47) she was forgiven because she loved much. There is then a close connection between *πίστις* and *ἀγάπη*. *πίστις* (from its moral as distinct from its intellectual side) implies a recognition of goodness and consequent belief. *ἀγάπη*, the 'charity,' cf. 1 Cor. xiii., which became the leading characteristic of the Christian life, implies the self-forgetting love that clings to the goodness which *πίστις* discerns; *πίστις* satisfies the yearning to know God; *ἀγάπη*, the yearning to love God. The possession of *πίστις* and *ἀγάπη* equally constitute fitness for the *βασιλεία*, equally enter into the conception of *μετάνοια*.

[1] The near connection between love and the proof of love in good deeds is shown by the transition in the meaning of 'charity' from love (*ἀγάπη*) to almsgiving.

CHAPTER VIII.

Jesus preaches the Gospel.

1.] THE reading varies between ἐν τῇ καθεξῆς and ἐν τῷ καθεξῆς (χρόνῳ). In modern Greek εἰς τὸ ἑξῆς = 'for the future.'

2. Μαγδαληνή] 'Of Magdala,' now Mejdel, in the southern extremity of the plain of Gennesaret. Cases of possession by evil spirits were more frequent in Galilee and the north, perhaps from the demoralising effect of the neighbouring Greek cities, or from the fierce disposition of the inhabitants, among whom the zealots found many adherents.

3. ἐπιτρόπου] 'Overseer,' steward of the royal property. Possibly Joanna may have heard of Christ from John, the prisoner of Herod Antipas. In Gal. iv. 2 ἐπίτροποι are guardians of the person, as distinguished from οἰκονόμοι, stewards of the property.

διηκόνουν] See ch. iv. 39. We may perhaps trace here the beginning of that communism which existed in the early Church at Jerusalem; αὐτοῖς is read for αὐτῷ in ℵ. The reading αὐτῷ may have arisen from a wish to pay greater honour to the Lord.

4.] This introduction to the parable may be compared with John iv. 35, etc. In either case probably the sight of crowds of men and women suggests the idea of 'the harvest of the world.' There the apostles are the reapers, here the sowers.

διὰ παραβολῆς] 'By means of a parable,' 'a comparison' (παραβάλλω, 'I put side by side'); cf. ch. iv. 23. A parable differs from a fable mainly in that it teaches religious truths, not only moral truths. Animals are often introduced into the fable, which concerns itself partly with what is common to men and animals; the parable, dealing with what is peculiar to man, does not draw its illustrations from the brute creation.

5.] The first character represents him who is so unfit for the kingdom of heaven, so unsusceptible and faithless, that he cannot even hear the Word.

The second has a skin-deep enthusiasm, and raises hope at first. It is the promise of boyhood.

The third character has no place for religion, no time for nurturing the spiritual life. Business, wealth, pleasure, take up his time. These are the temptations of manhood.

The last character in the parable immediately relates to the apostles—hearts susceptible of receiving the Word, good ground which would bring forth fruit in various degrees.

τὰ πετεινά] This is the Attic form (ει preferred to η) for πετηνά or πτηνά. Homer uses πετεινά absolutely for birds.

6. φυέν] Part. of ἐφύην, 2 aor. pass., a tense nearly confined to post-classical authors. ἰκμάδα, cf. Homer, *Il.* xvii. 392, ἄφαρ δέ τε ἰκμάς ἔβη δύνει δέ τ' ἀλοιφή: Ps. cxxviii. 6, χόρτος δωμάτων ὃς πρὸ τοῦ ἐκσπασθῆναι ἐξηράνθη.

10.] It is difficult to determine whether ἵνα is used in a final sense here. We have seen that it is not always so in the New Testament; see note on ch. iv. 3. Possibly it is consecutive in this passage. But viewed in regard to divine providence the result must be conceived as identical with the aim.

Just as Christ could not heal those who had not faith, so neither can the faithless learn of him. The receptive and spiritual shall understand. Christ addresses *them*. So the parables are tests of our spiritual condition in God's sight. 'Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have,' *v.* 18.

13. ἀφίστανται] In its prevailing sense of 'standing aloof from,' 'being disloyal to.'

14. μεριμνῶν . . . πλούτου . . . ἡδονῶν] The very things which occupied men at the time of the flood, at the destruction of Sodom and Gomorrah, and which will occupy men when Christ comes; ch. xvii. 26, 27.

τελεσφοροῦσι] A late word, formed from the classical τελεσφόρος, generally of 'bringing fruit to perfection,' used by Xen. in the sense of 'paying tribute.' This verse points out the limit in worldly business and worldly pleasures. Do

they thrust out the thought of the spiritual life? If so, they have passed the limit of right.

15. *ἐν ὑπομονῇ*] Cf. ch. xxi. 19, *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*, and see note there.

16-18.] These verses are immediately connected with the preceding parable. The apostles are primarily the good ground which will bring forth abundantly. This exhortation then is addressed to them—as teachers. 'You must not hide your light. The gospel must be openly preached, your faith set forth in the eyes of the world. And for this reason (*γάρ*, *v.* 17) all things shall be revealed. And to you first is intrusted that revelation;' see 1 Cor. ii. 6, 7, and iv. 5.

17. *γνωσθήσεται . . . ἔλθῃ*] The future indic. and aor. conj. equivalent; cf. Herm. Eur. *Ion*, p. 155 (quoted in Winer, p. 374), 'ubique in conjunctivo inest futuri notatio cujus ille cumque temporis sit;' cf. Homer, *Il.* ix. 661, *ἐξείπω καὶ πάντα διίξομαι*: *Il.* i. 262, *οὐ γάρ πω τοίους ἴδον ἄνερας οὐδὲ ἴδωμαι*. Sometimes also in prose, Plato, *Legg.* p. 942 c, *οὔτ' ἐστιν οὔτε ποτε γένηται κρεῖττον*. See Jelf's *Greek Grammar*, § 415, § 407, obs. 2, and for the omission of *ἄν*, § 830.

18. *ὃς γὰρ ἂν ἔχῃ*] The soul that receives Christ shall have his stores of spiritual joy and fruit increased continually. He who has the spirit of transient enthusiasm only will lose that, and will finally lose all. In intellectual life this is true also. The stagnant intellect loses the knowledge which it has already gained. If the mind does not advance, it must recede. There is no standing still either in the spiritual or intellectual life.

19.] Joseph was in all probability not now living.

20. *ἀπηγγέλη αὐτῷ, λεγόντων*] 'It was reported to him'—'men saying'—'as men said.' Cf. Thuc. i. 3, *ἐπαγομένων αὐτοὺς ἐπ' ὠφελείᾳ*, *i.e.* *ἐπαγομένων τινων*—'men inviting them.'

οἱ ἀδελφοί σου] Cf. note on ch. vi. 14, and for a full discussion of the question, see Lightfoot, *Galatians*, 247-281.

21. *μήτηρ μου καὶ ἀδελφοί μου, κ.τ.λ.*] This saying must be referred to the preaching of the *μετάνοια*, which puts the whole of human life and its relations in a new light. Nothing can be regarded as it used to be regarded. In the new life there are new relations as there is a new birth.

Those who are born of the Spirit are joined by spiritual ties which displace the old affinities.

Still the old duties of natural affection and ties of kindred remain (see *v.* 39). So Christ himself taught on the cross, John xix. 26, see also Mark vii. 10, 12. Again, it is a striking instance of the subversive element in the *βασιλεία τοῦ Θεοῦ*. Under one aspect the kingdom made war on society, and broke up former relationships.

It also illustrates the use which our Lord makes of the ordinary human relations to describe the new life. The first words of the Lord's Prayer, the very term 'kingdom of heaven,' are instances of this.

Further, we may regard these words as conveying a rebuke to his brethren 'who believed not on Him.'

22. *καὶ ἐγένετο . . . καί* marks a transition, and separates off what follows from that which precedes.

εἰς τὸ πέραν] That is, to the eastern shore, opposite Capernaum.

23. *λαῖλαψ*] Called *σεισμὸς* by Matthew; Hom. *Il.* xii. 375, *βαῖνον ἐρεμνῇ λαίλαπι ἶσοι*. The E. V. fails to do justice either to the position of the words or to the imperfect, *συνεπληροῦντο*: translate, 'down came a storm, and they began to be filled,' Clyde's *Greek Syntax*, § 37.

24. *ἐπιστάτα*] *κύριε* (Matt.), *διδάσκαλε* (Mark).

25. *πίστις*] Here='trust,' 'confidence,' '*fiducia*.'

26. *Γαδαρηνῶν*] The readings vary between that in the text and *Γερασηνῶν* and *Γεργεσηνῶν*. Gadara was the capital of Peraea, sixty stadia distant from Tiberias, and celebrated for its warm baths; farther to the north was Gerasa. Possibly Gergesa was under the jurisdiction of Gadara, a more important place. Gergesa has been identified with the modern Khersa; see *Land of Israel*, p. 461, etc., and *Recovery of Jerusalem*, p. 369.

27. *ὑπήντησεν*] For the force of *ὑπὸ*, cf. ch. ii. 39.

ὃς εἶχε δαιμόνια] Christ came to call people to a new life (*μετάνοια*), to help them to disown or renounce the lower self, and wake to the higher self. Those possessed with devils were eminent examples of a conflict between these two selves

or lives. The seed of good may be imagined as struggling to come to the surface. The spiritual force of the Ἰσχυρὸς (ch. iii. 16), and his divine power, is able to expel the devil to whose influence the possessed one has yielded himself, and to develop the germs of good which have been crushed.

28. *τί ἐμοὶ καὶ σοί ;*] Not 'what is then in common between us?' but, 'what cause of war between us?' 'Why shouldest thou vex me?' cf. 2 Chron. xxxv. 21, *τὶ ἐμοὶ καὶ σοὶ, βασιλεῦ Ἰούδα ; οὐκ ἐπὶ σὲ ἥκω πόλεμον πολεμῆσαι.* (Maldonatus.)

μή με βασανίσῃς] This is one of those words formerly used in a special sense, whose signification has been extended. For the various meanings of *βάσανος* see Lid. and Scott.

29. *πολλοῖς χρόνοις*] This reads like a modern expression, and may mean 'at many times,' 'frequently.' Winer explains it, 'within (during) a long time.' Cf. Thuc. vii. 87, *τοὺς πρώτους χρόνους.*

For distinction between ἁλύσεις, 'chains for the hands,' and *πέδαι*, 'fetters,' see Lightfoot, *Phil.* p. 8, n. 2, and cf. Polyb. iii. 82. 8, *κομίζοντας ἁλύσεις καὶ πέδας καὶ πᾶσαν τὴν τοιαύτην παρασκευήν.*

30. *λεγεών*] The Latin *legio.* Polybius does not use *λεγεών* for legion, but *στρατόπεδον.*

It appears from Schoetgen on Mark v. 9, that *λεγεών* was frequently applied by the Jews to a single person to signify one placed over many—'a commander,' 'chief.' In this sense the demoniac represents himself as commanding a legion of evil spirits.

31. *ἵνα μὴ ἐπιτάξῃ*] For this sequence of the subjunctive see note on iv. 3.

τὴν ἄβυσσον] Der. from α priv. and *βυσσός*, Ionic form of *βυθός.* Used (1) of the 'deep' (sea), as here, according to E. V. and Jonah ii. 6 (LXX.), *ἄβυσσος ἐκύκλωσέ με ἐσχάτη*: cf. *πέλαγος ἄβυσσον* (Lucian); and Ar. *Ranae*, 138. (2) Of 'the bottomless pit,' 'the place of torment,' as in Rev. xi. 7, xx. 3, and probably also in this passage; cf. Eur. *Phoen.* 1507.

33. *καὶ ἀπεπνίγη*] Why the swine were destroyed is a question which we cannot answer; they belonged in all probability to Greek citizens of Gadara or Gergesa, and there-

fore their destruction cannot be regarded as a punishment to Jewish owners. Near the ruins of Khersa the hills approach to within forty feet of the water's edge. There is no precipice, but 'a steep even slope,' which travellers find no difficulty in identifying with the κρημνός of the text; see *Recovery of Jerusalem*, p. 368.

34. ἀπήγγειλαν εἰς τὴν πόλιν] 'Carried news of it into the city;' cf. Eur. *Ion.* 1399, ἐξέθηκ' ἐγὼ | Κέκροπος ἐς ἄντρα καὶ Μακρὰς πετρηρεφεῖς.

39. ἀπέλυσε δὲ αὐτόν] This man is bidden to go to the home where he had sinned, to show the change, and to lead others to the same μετάνοια, of which this is perhaps the most striking example in the Gospels. There is a change from the worse to the better life; the triumph of the good principle, and the renouncing of the lower self which had been so terribly developed.

κηρύσσων] Of this preacher we hear no more; but it is interesting to think of him as an early missionary to the Gentile cities of the Decapolis.

40. ἀπεδέξατο] This compound is used by Luke only in the New Testament. ἀπό has an intensive force, as in ἀπέχω, vi. 24; ἀποθλίβω, v. 45; ἀπεκδέχομαι, Rom. viii. 19; ἀποτολμάω, Rom. x. 20: cf. Thuc. vii. 42, ἀποχρήσασθαι τῇ παρούσῃ τοῦ στρατεύματος ἐκπλήξει, 'to avail himself to the utmost of.' It can be seen in a word like ἀφορᾶν *how* ἀπό has this intensive force; ἀφορᾶν means to look away *from* everything else, and so concentrate the gaze on one object only. Xen. *Mem.* iv. 1. 1, uses the word of accepting and following a teacher, ἐπεὶ καὶ τὸ ἐκείνου μεμνῆσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς . . . ἀποδεχομένους ἐκεῖνον.

41. Ἰάειρος] The same name as Jair, Judges x. 3.

ὑπῆρχε] In the very frequent employment of this word by St. Luke as equivalent to εἶναι we trace the beginning of the ordinary modern usage. The verb is not found in the other Gospels.

42. μονογενής] The mention of this fact by St. Luke alone, as in the case of the son of the widow of Nain (vii. 12), and of the lunatic boy (ix. 38), marks a trait in the character of

this evangelist—his intense sympathy. The word is only used by St. Luke in the passages referred to and here; elsewhere it is always applied to the Son of God: John i. 14, 18; iii. 16, 18; Heb. xi. 17; 1 John iv. 9.

ὑπάγειν is the ordinary modern Greek for 'to go,' and marks another departure from the classical style. Its use is far more frequent in the writings of St. John than elsewhere in the New Testament.

43. εἰς ἰατρούς] This may be a correction. The MSS. have ἰατροῖς: εἰς ἰατρούς would be more in accordance with classical usage, and with Romaic (modern Greek), from which the dative has almost disappeared. In Hellenistic Greek the use of the dative is frequent. Bengel observes here, 'Lucas medicus ingenue scribit.'

προσαναλώσασα] 'Spending,' with a notion of fruitless expenditure.

44. κράσπεδον] Used in the classics (Soph., Eur., Xen.) of the verge or edge of different things,—of a line of battle—of a mountain—of a dress; cf. Eur. *Ion.* 1423, κεκρασπέδωται δ' ὄφεσιν αἰγίδος τρόπον. In a special sense, κράσπεδον meant the fringe or border of a garment worn by the Jews to distinguish them from other nations (Numb. xv. 38, 39, and Matt. xxiii. 5).

48. ἡ πίστις σου σέσωκέ σε] 'Ta foi, et non pas, comme tu le pensais, l'attouchement matériel' (Godet).

51.] These three were chosen to be with Christ alone on two other occasions; see ch. ix. 28, and Matt. xxvi. 37.

καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα] A sanction of family relations which is to be observed.

52. οὐκ ἀπέθανεν ἀλλὰ καθεύδει] These words are reported without variation by the three Synoptics, and it is open to question whether they ought not (contrary to the ordinary interpretation) to be taken literally. Although κοιμᾶσθαι is frequently used of death both by classical authors and in the New Testament, it is more than doubtful whether this metaphorical sense is ever attached to καθεύδειν in the New Testament or elsewhere; cf. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, John xi. 11; καὶ τοῦτο εἰπὼν ἐκοιμήθη, Acts vii. 60;

and on the other hand, αὐτὸς ἐκάθευδε, Matt. viii. 24; τί καθεύδετε; ch. xxii. 46.

54. ἡ παῖς] Nominative for vocative; see Matt. xxvii. 29, χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων: Mark v. 42, τὸ κοράσιον (σοὶ λέγω) ἔγειραι: Col. iii. 18, αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδρασιν.

CHAPTER IX.

The Mission of the Twelve.

1. *νόσους θεραπεύειν* is an object of *ἔδωκεν*, co-ordinate with *δύναμιν* and *ἐξουσίαν*. This mission of the twelve apostles may be compared with the mission of the seventy, ch. x. The charge to the seventy is not so explicitly stated; but that it was similar we gather from verses 9 and 17. The essential difference lies in this: the twelve were sent *κατὰ κώμας* preaching the gospel in places which Christ himself had been unable to reach, but never going beyond the limits of the chosen race—*εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε*, Matt. x. 5,—whereas the seventy were especially sent *εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι*, ch. x. 1. John the Baptist prepared the Jews for the coming of Christ; the seventy brought a like message to the Samaritans; see note on *v.* 52.

2. *κηρύσσειν τ. β. τοῦ Θεοῦ καὶ ἰᾶσθαι*] This union of preaching and healing, of care for the bodies as well as for the souls of men, is characteristic of Christ, as it has been of Christianity, and particularly of the greatest Christian missionaries. It is one aspect of the *βασιλεία τοῦ Θεοῦ* which the suffering discerned and which Christ approved.

The lesson was given and enforced in the first instance by miraculous cures. That it has not been lost is shown by the progress of medical science and the care for human life, which have characterised Christian nations.

The foundation of this union is doubtless a connection between moral and physical evil, not yet fully penetrated, of which leprosy was the acknowledged type.

It also forms a part of that *objective* teaching of Christ elsewhere spoken of. There is no question that the care and respect for the body which Christianity teaches, have been

the fruitful source of purity both of mind and body. Further, this teaching is a protest against the philosophic contempt for the body, and causes the nature of man to be regarded as a whole.

3. *πήραν*] A Homeric word, which, like others scarcely to be found in the intervening literature, reappears in the Hellenistic period. One passage where it occurs in Homer (*Od.* xvii. 197) is interesting, for there we learn that Ulysses travelled with a *πήρα*, an *ἀορτήρ* and a *σκῆπτρον*:

> Ἦ ρα καὶ ἀμφ' ὤμοισιν ἀεικέα βάλλετο πήρην
> πυκνὰ ῥωγαλέην· ἐν δὲ στρόφος ἦεν ἀορτήρ·
> Εὔμαιος δ' ἄρα οἱ σκῆπτρον θυμαρὲς ἔδωκεν.

The apostles must dispense with the usual equipment for travellers. Martial, iv. 53, talks of a Cynic philosopher as 'cum baculo peraque senem.'

ἀνὰ δύο] *Binas.* The Greek language does not possess distributive numerals; cf. Thuc. i. 3, *κατ' ἔθνη* and *καθ' ἑκάστους* used for singulos populos—singulos homines (Shilleto *ad loc.*).

χιτῶνας] See note, ch. iii. 11, and *Dict. of Ant.* art. *Tunica.* From an interesting passage in Josephus we learn that even slaves sometimes wore two tunics,—*φίλων τις τῶν τοῦ Ἡρώδου θεώμενος ἐπερῤῥαμμένον τὸν ἐντὸς χιτῶνα, ἐνεδεδύκει γὰρ δύο, κ.τ.λ.*, *Ant.* xvii. 5. 7. A person who wore a tunic only is called *μονοχίτων*, Polyb. xiv. 11. 2.

αἴρετε . . . ἔχειν] *ἔχειν* either (1) the imperatival infinitive, cf. Phil. iii. 16, *πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν*: or (2) by variata constructio the oblique mood in use for the direct; see Winer, p. 397.

5. *ἀποτινάξατε*] Only found in one other passage in N. T.: *ἀποτινάξας τὸ θήριον εἰς τὸ πῦρ*, Acts xxviii. 5.

6.] Observe that *εὐαγγελίζεσθαι* and *θεραπεύειν* are used as exactly synonymous with *κηρύσσειν τ. β.* and *ἰᾶσθαι τ. α.*, cf. *v.* 2.

7, 8.] The change from the perf. *ἐγήγερται* to the aorist *ἐφάνη . . . ἀνέστη* is noticeable. The aorists merely express the action as past, the perfect marks the effect as present,

the thought of John as actually alive *now* is presented vividly to the mind. Cf. Acts xxii. 15, ἔσῃ μάρτυς . . . ὧν ἑώρακας καὶ ἤκουσας, where possibly the thought is that what was presented to the eye made a more durable impression,—the sight is still as it were present, the words only survive in the memory. Both however may be instances of a growing laxity in the use of tenses, which resulted first in an indifferent use of aorist and perfect, and then in the use of one form only; see note on ch. i. 1, and cf. Eur. *Med.* 293,

> οὐ νῦν με πρῶτον ἀλλὰ πολλάκις, Κρέον,
> ἔβλαψε δόξα μεγάλα τ' εἴργασται κακά.

Observe ἐφάνη, used of Elias, who did not see death and was not buried; ἐγήγερται of John, whom his disciples took away and buried.

9. καὶ ἐζήτει ἰδεῖν αὐτόν] There is a shade of apprehension in these words. The great popularity of John had seemed to render him dangerous to the security of Herod's kingdom. Here was another great prophet winning like fame, and presenting equal danger.

10. πόλεως καλουμένης Βηθσαϊδά] These words do not occur in the Sinaitic MS. In their absence there is no reason for fixing the scene of the miracle near Bethsaida (Julias); on the contrary, the reading of the same MS. in the parallel passage, John vi. 23, 'When therefore the boats came from Tiberias, which was nigh unto where they did also eat bread,' confirms the tradition which points to the grassy plain near Tiberias as the spot where the miracle took place. This reading also obviates the necessity of supposing that there were two Bethsaidas; see *Recovery of Jerusalem*, p. 380 *sqq.*, see also note on ch. x. 13.

This retirement from the dominions of Herod Antipas to those of Herod Philip was probably due to the search which Antipas had instituted.

12. καταλύειν] 'To unyoke beasts of burden,' so 'to rest,' 'lodge at a place;' see note on ch. ii. 7.

13. ὅτε ὑμεῖς] 'Since *they* had nothing with them.'

εἰ μήτι . . . ἀγοράσωμεν] In later Greek this construction

became by no means rare, and is equivalent to εἰ with future indic. The subjunctive, originally at any rate, implied more indecision than the future—'if we should,' denoting merely a possible case; cf. Arnold's note, Thuc. vi. 21, εἰ ξυστῶσι: see also Aristoph. *Equites* 644, εἰ μή σ' ἐκφύγω—where however, ἢν μή is read by Bothe; Soph. *Oed. R.* 198, εἴ τι νὺξ ἀφῇ.

14.] κλισίας is a predicate, and marks the direction or result of the action of the verb. The meaning of 'companies' is confined to the New Testament. It is however a question whether the word may not be taken in its classical sense of 'seats,' and regarded as an accusative cognatae significationis; cf. Soph. *Oed. T.* 2, τίνας ποθ' ἕδρας θοάζετε; Eur. *Ion*, 91, θάσσει δὲ γυνὴ τρίποδα ζάθεον Δελφίς: Eur. *H. F.* 1214.

16. τοὺς πέντε ἄρτους] *The* five loaves and *the* two fishes already referred to; see *v.* 13, where the art. is not used.

ἐδίδου] 'Kept giving;' the tense shows the manner in which the increase of bread took place.

17. κόφινοι] The word always used of this miracle, whereas σπυρίς is always used of the miracle of feeding the four thousand. κόφινος passed into the Latin 'Judaeis quorum cophinus foenumque supellex,' Juv. *Sat.* iii. 14. Martial calls a Jew cistifer, *Epig.* v. 17. Cf. Aristoph. *Aves*, 1211, καὶ τοὺς κοφίνους ἅπαντας ἐμπίπλη πτερῶν. In Acts ix. 25 we learn that St. Paul was let down from the wall of Damascus in a σπυρίς, which shows that the σπυρίς was a large basket.

19.] St. Matthew in the parallel passage, with greater exactness, has οἱ μὲν Ἰωάννην . . . ἄλλοι δὲ . . . ἕτεροι δέ (Winer, p. 131). The same popular reports are carried to Herod, *vv.* 7, 8.

20. τὸν Χριστὸν τοῦ Θεοῦ] Cf. 1 Cor. iii. 23; ch. ii. 26, iv. 18.

21. παρήγγειλε μηδενὶ εἰπεῖν] The reason of this caution may be inferred from John vi. 15, Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. Many a time had these impetuous Galileans followed a leader in resistance to Herod or Rome. They would make of Jesus a second Judas the Gaulonite, or Theudas, or Simon. And

these feelings might find a response even among his twelve apostles. So He reveals to them that he is a King, the Messiah, but at the same time reveals the nature and manner of his kingdom.

22. δεῖ] Cf. ch. ii. 49, οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με: and ch. iv. 43, καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ. Duty (δεῖ) is the actuating principle of the highest life; see also ch. xviii. 5.

ἀποδοκιμασθῆναι] δοκιμασία was in a technical sense the scrutiny which a magistrate submitted to after election in order that his legal qualifications might be tested. ἀποδοκιμάζειν is to reject after such scrutiny. So would the elders and chief priests reject the claims of Jesus to be the Messiah. The avowal of Peter is thus set in opposition to the judgment of the elders.

ἀπό marks the source of an action; ὑπό points more particularly to the agency. In modern Greek ἀπό is the preposition principally used after passive verbs, ὑπό rarely.

ἀποκτανθῆναι] A late form.

23. ἔλεγε δὲ πρὸς πάντας] 'Then he proceeded to say to *all*.' The special revelation was made to the apostles, the principles to which that revelation is the key are explained to all. Self-sacrifice is a leading principle of the Christian life, and the death of Christ was the supreme instance of that principle.

ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν] The first mention of the cross. The expression has grown in significance since it was first uttered by Christ. Even then it had the force of 'dying daily,' and of complete self-abandonment. The fact itself was terribly familiar; those who were listening to Christ had seen hundreds of their countrymen painfully lifting up the cross, and dragging it to the scene of death.

καθ' ἡμέραν] An addition found in this Gospel.

24. ψυχή has gained a fresh force from Christianity. To the Greek it meant life in its widest extent, from mere vegetative life to the highest intellectual life of the soul. Christianity adds to that connotation the spiritual life of the renewed nature. This range of meaning must be borne in mind. Even here ψυχήν in the first clause has a less extended

meaning than *αὐτήν*, which stands for it in the second clause.

See Rev. xii. 11, *καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.*

25. *τὸν κόσμον ὅλον* explains the lower sense of *ψυχή*,—life so far as it consists in the enjoyment of all earthly goods, power, wealth, influence, etc. *ἑαυτόν* implies the real self, the higher life which is won by resigning the lower life for Christ's sake; cf. *εἰς ἑαυτὸν ἐλθών*, ch. xv. 17. The conscience of mankind has always approved of self-sacrifice; Christ here ratifies that judgment.

ζημιωθείς] Cf. Herod. vii. 39, *τοῦ δὲ ἑνὸς τοῦ περιέχεαι μάλιστα τῇ ψυχῇ ζημιώσεαι.*

26. *ὃς γὰρ ἂν ἐπαισχυνθῇ*] To be ashamed of Christ and of his words is to save the lower life, and lose the true life.

27. *λέγω δὲ ὑμῖν ἀληθῶς*] The saying which these words introduce has been variously explained. There can be little doubt that many were led to expect a second personal coming of Christ before a single generation had passed away. Time has disproved this interpretation. Some have seen in the Transfiguration a fulfilment of the saying. And indeed the juxtaposition of that event with the prophecy of Christ points to a connection between them in the minds of the evangelists. But in a deeper sense the *βασιλεία τοῦ Θεοῦ* is within; it is the revelation of the glory and power of Christ and the Father in the hearts of men. In this sense the kingdom came first in the fuller revelation which followed the resurrection. Secondly, in the signs of power which were connected with the day of Pentecost; thirdly, in the spread of Christianity in the world and men's hearts everywhere (Col. i. 6), especially after the greatest event of this generation—the destruction of Jerusalem.

28. *ὡσεὶ ἡμέραι ὀκτώ*] These words are not to be taken as if they formed the subject of *ἐγένετο*. They are parenthetical and without structure.

εἰς τὸ ὄρος] St. Matthew's account leads us to infer that the Transfiguration took place in the neighbourhood of Cesarea-Philippi. Another tradition identifies the mount of the Trans-

figuration with Tabor. But τὸ ὄρος here and elsewhere does not necessarily signify more than 'the high land' which would be more secluded than the thickly populated low land of Galilee.

προσεύξασθαι . . . ἐν τῷ προσεύχεσθαι] The object of the ascent mentioned by St. Luke only. In prayer the kingdom of God is most clearly revealed.

29. ἕτερον] This glorified change is expressed by μετεμορφώθη, in the other Synoptic Gospels. For ἕτερον see Mark xvi. 12, μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν.

30.] Moses and Elias (Elijah), the representatives of the Law and the Prophets. The past history of the nation is brought into union with the present. The older dispensations find their fulfilment in Christ.

31. ἔξοδον] Like Latin *exitus*, 'death;' cf. 2 Pet. i. 15, μετὰ τὴν ἔξοδον ἐμήν.

32. διαγρηγορήσαντες] 'Having kept awake.' It was no dream or unreality. It is probable that the Transfiguration took place at night. The aorist is a late form.

35. ὁ ἀγαπητός] With special reference to the only Son of God, as always in the Gospels; cf. ch. iii. 22, xx. 13. In Hellenistic Greek the word came to be regarded as equivalent to μονογενής, as the Scholiast remarks in *Il.* vi. 401, Ἕκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρι καλῷ: cf. *Od.* iv. 817, μοῦνος ἐὼν ἀγαπητός. In the LXX. the reading in several passages varies between ἀγαπητός and μονογενής, as Gen. xxii. 2. This may explain the use of the word by St. Paul, Rom. i. 7, ἀγαπητοῖς Θεοῦ, which may be regarded as almost=υἱοῖς Θεοῦ.

αὐτοῦ] Emphatic: 'the Law and the Prophets have passed away; Christ, who came to fulfil the Law and the Prophets, alone is left, hear Him.' See Acts iii. 23, αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

38.] The contrast between this scene and that which precedes, between the pain and misery of earth and the calm and glory of heaven, is nobly expressed in Raphael's picture of the Transfiguration, in the Vatican.

ὅτι μονογενής ἐστί μοι] Feelingly added by St. Luke alone, as also ch. vii. 12 and viii. 42.

39. *κράζει καὶ σπαράσσει αὐτόν, κ.τ.λ.*] The symptoms are those of epilepsy.

41. *ὦ γενεὰ ἄπιστος καὶ διεστραμμένη*] These words were probably addressed to all who were present, and so to the nation of the Jews generally; not, as some have thought, in rebuke to the disciples alone.

44. *ὑμεῖς*] Emphatic: 'Though these speak in admiration of the wonderful works, do ye listen to these words of mine.' The admiring crowd doubtless imagined, and proclaimed with their voices, a very different career for the great prophet.

τοὺς λόγους τούτους may possibly refer to the words of the people: 'Listen to what these say now, for soon ye shall hear different words.'

45. *ἠγνόουν*] They still failed to understand the saying, though they heard it now for the second time; see *v.* 22.

ἵνα μή] 'In order that . . . not.' It was the divine will that the saying should be recorded, but it was also the divine will that the full import of the saying should only be gradually revealed. These final clauses are often reflections of the writer on past events. Now that the act is over, the object is seen to have been this or that.

καὶ ἐφοβοῦντο ἐρωτῆσαι] A touch of nature, for a man often does not dare to inquire after a calamity which he half surmises; cf. Virg. *Aen.* viii. 578, 'Sin aliquem infandum casum Fortuna minaris.' Gosrau's note is 'patris est nolle memorare quod formidat.'

46. *τό*] For this use of the art., cf. *τὸ εἰ δύνασαι πιστεύειν*, Mark ix. 23. The expression implies that this was no infrequent point of dispute.

The incident shows how little the apostles had yet understood the nature of the *βασιλεία*, and the teaching of the cross. The words of Christ, *vv.* 23-25, had made but weak impression as yet.

μείζων (τῶν ἄλλων).

47. *παιδίου*] A tradition exists that this little child was Ignatius.

48. *ὃς ἐὰν δέξηται*] A European fails to remark how constantly the Oriental teacher used, or rather acted, types and

parables. The Old Testament is full of illustrations of this. So here Christ clasps this young child to his bosom, and says, 'Whosoever shall receive this child in My name receives Me.' No lesson could be more forcibly conveyed, and yet it is difficult to translate it into Western language.

From the fuller report of this conversation by St. Matthew and St. Mark we gather that the force of δέχεσθαι is partly to receive as a teacher, receive for imitation (cf. ἀποδέχεσθαι) partly to receive in the sense of not rejecting or offending one of Christ's little ones. The disciples of Christ must have the childlike virtues of trustfulness, simplicity, innocence, and, above all, humility. And in Christ's name they must receive those who, like children, are little esteemed, of low account in the world, and still weak in the faith. The whole discourse is strictly parallel in its general purport to *vv.* 25-28 of this chapter. It is the truth about the kingdom of God, and the lesson of the Passion.

49.] The last saying of Jesus caused St. John to bring this other matter for the Master's decision. The words ἐπὶ τῷ ὀνόματι help us to see the thread of connection. A doubt suggests itself: If to receive a little child in the name of Christ is to receive Christ, can it be sin to cast out devils in the name of Christ? So St. John (here as elsewhere the spokesman for the twelve) puts the case by way of *answer* (ἀποκριθείς), as if he would say, 'Surely this principle of doing things in thy name cannot be extended in favour of this man, who used thy name and yet followeth not with us.' Christ's answer is for all time the decisive dictum of our Judge against all intolerance.

ἐπὶ τῷ ὀνόμ.] '*Upon* thy name,' the power of casting out devils depending upon thy name.

50. μὴ κωλύετε] With the strict force of pres. imper., 'do not continue to hinder.'

51.] This is an important point of departure in St. Luke's narrative. From this verse to ch. xviii., St. Luke is to a great extent independent of the other Synoptics. Whether the whole of these events took place in the course of one journey to Jerusalem, or comprise the history of three journeys, is

uncertain. Wieseler, followed by Ellicott (*Hist. Lectures*, p. 241 *et seq.*) holds to the latter opinion, and gives the following divisions :—first journey, to the feast of Tabernacles, ch. ix. ; second journey, xiii. 22—xvii. 10; third journey, xvii. 11—xix. 29, ch. x.—xiii. 21, containing notices of events which took place in Judaea in the interval between the two journeys.

ἀνάλημψις] This word, used in a post-classical sense, was doubtless the current term in the Church to express the ascension of Christ.

52. ἀπέστειλεν ἀγγέλους] These messengers were not, it would seem, sent to preach, but to prepare for the lodging and entertainment of their Master and his followers, and to announce his coming.

κώμην Σαμαρειτῶν] The Samaritans were foreigners,[1] the descendants of those nations who had been brought in by the Assyrian king (probably Sargon), 2 Kings xvii. 24, to supply the place of the exiled Israelites. They were not all of one race, and originally had different objects of worship and religious rites. Afterwards, being plagued with lions, they summoned a priest to instruct them in the Jews' religion. Their cult, however, never came to be the pure worship of Jehovah, and when their offers of assistance in the rebuilding of the Temple under Ezra were rejected (Ezra iv. 2, 3), a fierce hatred sprung up between Jew and Samaritan, which has endured to this day. Every means of displaying this bitter hostility was resorted to by either race. At times it was even dangerous for a Jew to travel in Samaritan territory. The rival temple erected on Mount Gerizim by the Samaritans was destroyed by John Hyrcanus about 129 B.C.[2]

ὥστε ἑτοιμάσαι] In later Greek authors ὥστε with infinitive is used, where in earlier writers the simple infinitive would be found. Winer quotes from Eusebius, *H. E.* iii. 28. 3, εἰσελθεῖν ποτε ἐν βαλανείῳ ὥστε λούσασθαι. The construction is another

[1] It is thought by some, however, that a considerable number of the poorer class of Jews remained behind. See Nutt's *Sketch of Samaritan History*, p. 5.

[2] Nutt's *Sketch of Samaritan History*, p. 19.

instance of the confusion between the result and the aim of an action characteristic of declining Greek; as ἵνα marks the result sometimes, so ὥστε indicates the aim, or, 'the result includes the notion of the aim.' Jelf, *Greek Grammar*, § 863 *b*. ℵ and B read ὡς for ὥστε.

54. Ἰάκωβος καὶ Ἰωάννης] 'The sons of Thunder' show their impetuous zeal on this occasion in a marked way. Yet John, who would call down fire from heaven on this Samaritan village, was the first to give the apostolic blessing to the newly-founded church of Samaria, Acts viii. 14, 15.

ὡς καὶ Ἠλίας ἐποίησε] See 2 Kings i. 10-12. These words, however, are possibly a gloss; they are omitted in ℵ and B.

θέλεις εἴπωμεν] Cf. Soph. *Electra*, 80, θέλεις | μείνωμεν αὐτοῦ κἀνακούσωμεν γόων: On which passage Mr. Jebb, following Madvig, remarks that the aorist subjunctive after θέλεις or βούλει is not deliberative, but depends on ὅπως understood; cf. the Romaic θὲ νά for θέλει ἵνα. On the other side, see Winer, p. 356, and Jelf, *Greek Grammar*, § 417, who refer this construction to the deliberative use of the conjunctive.

Ἠλίας] As if Jesus had indeed been Elijah risen from the dead, *v.* 19.

55. οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς] A caution applicable to many deductions from historical precedents.

οἴδατε] The regular forms are found, though rarely, in Attic and Ionic authors in place of the more usual irregular forms ἴσμεν, ἴστε. In later Greek only the regular forms are found. This is characteristic of a stage in the history of all languages, when they come to be moulded by grammarians; cf. Brachet's *Historical French Grammar*, pp. 92, 120, etc.

55, 56.] The leading MSS. omit from καὶ εἶπεν . . . ἀλλὰ σῶσαι.

57. εἶπέ τις] We may suppose that these three persons were Gentiles from the Samaritan villages. There were some even in the hostile district who would follow Christ. Each of the three is a typical character; on each Christ lays the injunction which he most needs. The enthusiastic but shallow readiness of one is checked by a prospect of privation; the wavering of another between two conflicting duties

is decided by a clear declaration of the highest obligation; the momentary hesitation of a third is rebuked by a warning that the service of Christ admits of no backward looks.

58. φωλεούς] A late word used by Plutarch; Theocr. has φωλάδες ἄρκτοι, i. 115, and κνώδαλα φωλεύοντα, xxiv. 83. We are not told that Jesus forbade this man to follow Him, but He presented the difficulties of the life as a test,—just as He proposed to the rich young ruler (ch. xviii. 18) a test of a different kind. Was this one as unable to give up luxury as that one riches for Christ? In the same way, to the sons of Zebedee, who claim the highest seats in the kingdom of God, He sets forth the difficulties that lie before them. These men had perhaps worldly notions in seeking to attach themselves to Christ.

60. ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς] The meaning of this is obscure. Perhaps 'Let the dead—those who have not known the real life as thou hast—bury the dead.'

The objection to taking νεκρούς in a metaphorical sense in the first clause, and in a literal sense in the second may be lessened, if it is remembered how frequently the spiritual and physical meanings of life and death are interchanged, and run into one another in the language of the New Testament. There is the same intimate connection between quickening the body and quickening the soul, as between healing disease and preaching repentance. This close interchange of idea may be illustrated also by the use of ψυχή, which is sometimes used to express first spiritual and then physical life within the limits of a sentence, and sometimes combines both ideas without definitely pointing to one more than to the other, as in *v.* 56. See also *v.* 24 of this chapter.

61. ἀποτάξασθαι] To say farewell to—perhaps by giving a feast, as Levi did, to his old associates; cf. Eur. *Ion*, 663, ἀλλὰ τῶν | φίλων πλήρωμ' ἀθροίσας βουθύτῳ σὺν ἡδονῇ | πρόσειπε μέλλων Δελφίδ' ἐκλιπεῖν πόλιν.

ἀποτάσσω] Strictly 'to set apart,' 'assign specially.' Like συντάσσω, it came to have the force of saying farewell, being

employed for the classical ἀσπάζεσθαι. The meaning arises perhaps from the idea of appointing an envoy for an especial work. Thus particularly (1) 'to appoint an envoy *for* any one, to say farewell to him.' A valedictory discourse of Gregory is called λόγος συντακτήριος τοῖς Κωνσταντινου-πολίταις: cf. Joseph. *Ant.* viii. 13. 7, speaking of Elisha, he says, ἀποταξάμενος αὐτοῖς εἶπετο; see *Lob. Phryn.* 23, 24. (2) Also, 'to renounce;' ch. xiv. 33. ἀποταγή was used of renunciation in baptism.

τοῖς εἰς τὸν οἶκόν μου] By attraction for τοῖς ἐν τῷ οἴκῳ μου εἰς, being combined with the notion of sending in ἀποτάξασθαι: cf. Herod. vii. 239, τὸ ἐς Δέλφους χρηστήριον, 'the oracle for which the people sent to Delphi,' Jelf, 647; cf. also Plato, *Apol. Soc.* p. 32 β, ὅτε ὑμεῖς τοὺς δέκα στρατηγοὺς, τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, a condensed expression for τοὺς οὐκ ἀνελ. ἐκ τῆς ναυμ.—τοὺς ἐν τῇ ναυμ. ὀλομένους.

62. βλέπων εἰς τὰ ὀπίσω] The picture is of a man who, instead of keeping his eye fixed on the furrow, looks beside or behind him, contrary to Hesiod's precept, ἰθείην αὔλακ' ἐλαύνοι | μήκετι παπταίνων μεθ' ὁμήλικας ἀλλ' ἐπὶ ἔργῳ | θυμὸν ἔχων.—(Ἔργ. καὶ Ἡμ. ii. 60, quoted by Alford.) Our Lord's words then refer, not to the man who turns back, or throws up his work, but to one who does his work negligently, who is not intent on a single aim, but is distracted by cares or pleasures.

CHAPTER X.

The Mission of the Seventy.

1. THE mission of the Seventy is recorded by St. Luke alone. It is an episode which would naturally be attractive to the Gentile evangelist. That St. Luke himself was among their number has been asserted, but cannot be thought probable. For the distinctive character of the mission, see note ch. ix. 2.

ἀνέδειξεν] Cf. Polybius, iv. 48. 3, *βασιλέα προσφάτως αὐτὸν ἀναδεδειχώς*, 'having given himself out as king,' 'assumed the name of king.' So 'to declare one elected to an office,' 'to appoint.' The earlier use of the word is 'to make manifest,' *ἀναδέξαι ἄσπιδα*, 'to hold a shield up as a signal.'

For this use of *ἑτέρους*, cf. ch. xxiii. 32, *ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι*. *ἄλλος* is frequently so used; see Homer, *Od.* i. 132, *μήτηρ δ' ἐμοὶ οὔτι πέπυσται | οὔτ' ἄλλαι δμωαί*. Cf. Jelf, 714, obs. 2.[1]

οὗ] after a verb of motion: cf. Rom. xv. 24, *ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ*: James iii. 4, *μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται*: Matt. ii. 22, and other passages; cf. also Eur. *Ion*, 591, *ἵν' ἐσπεσοῦμαι δύο νόσω κεκτημένος*. In some instances these adverbs of rest are undoubtedly used for adverbs expressing motion; here, however, it is better to explain *οὗ* on the principle of attraction. The same tendency has shown itself in English, *here* being used for *hither*, *where* for *whither*.

2.] Cf. John iv. 35, *Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη*, where the same metaphor is conveyed.

[1] St. Luke uses *ἕτερος* in preference to *ἄλλος*, *ἕτερος* being found thrice as frequently as *ἄλλος* in this Gospel. With St. Matthew *ἄλλος* predominates in the same proportion. St. John and St. Mark show the same preference for *ἄλλος*: each of those evangelists employs *ἕτερος* once only.

4. *μηδένα ἀσπάσησθε*] The messengers of the King were on an urgent errand which did not admit of one moment's delay or turning aside. The Oriental salutation required much time, and was a matter of considerable ceremony. Perhaps, too, there is an implied rebuke of the insincerity of such salutations: *Land and Book*, p. 346.

6. *ὁ υἱὸς εἰρήνης*] The genitive defines the nature and characteristic attributes of the subject, 'one who is fit to receive the peace you offer;' but as *εἰρήνη* was the ordinary Hebrew salutation, the expression may signify no more than 'one who gives you welcome.' Cf. ch. vii. 35, *ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*: Acts iv. 36, *Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὅ ἐστι μεθερμηνευόμενον υἱὸς παρακλήσεως*. These expressions throw light on the appellation of our Lord, *υἱὸς ἀνθρώπου*.

7. *ἐν αὐτῇ τῇ οἰκίᾳ*] 'In that very house,' nearly = *ἐκείνῃ τῇ οἰκίᾳ*. Geldart regards this use of *αὐτῇ* as one of St. Luke's modernisms, comparing *ἐν αὐτῇ τῇ ὥρᾳ* with mod. Greek *εἰς αὐτὴν τὴν ὥραν*, 'in that hour.' St. Luke uses the expression *ἐν αὐτῇ τῇ ὥρᾳ* (which occurs in none of the other Synoptics) seven times, and never *ἐκείνῃ τῇ ὥρᾳ*, which is frequent in Matthew. Cf. the variant *αὐτῇ τῇ ἡμέρᾳ* for *ταύτῃ τῇ ἡμέρᾳ*, Thuc. vii. 82. The messengers must not waste time, or give themselves to the indulgence which the ordinary Eastern hospitality implied.

τὰ παρ' αὐτῶν] 'The things which you receive at their hands.' *παρά* implies the transmission of a thing from one to another, and draws attention to receiver as well as to giver; cf. Phil. iv. 18, *δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν*, and see Lightfoot on that passage and Gal. i. 12.

9. *ἤγγικεν*] A word of Polybius, not found in classical authors; it is a common modern Greek verb. Polybius constructs it with a dative or genitive; cf. Pol. xvii. 4. 1, *ὁ δὲ Φίλιππος ἐγγίσας τῇ γῇ μᾶλλον ἢ πρόσθεν*, and iv. 62. 5, *ὡς τῆς μὲν Αἰτωλίας οὐδ' ἐγγίζειν τολμήσοντος οὐδενός*.

11. *πλήν*] Usually followed by *εἰ* or *ὅταν*: sometimes, however, in tragedy, followed by a finite verb, as here; see Soph. *Tr.* 41, *πλὴν ἀποίχεται*, and *O.C.* 1643.

13.] The site of Chorazin has been identified by Dr. Thomson with the modern Khorazy, about two miles north of Tell Hum, where most authorities place the site of Capernaum (see note ch. vii. 5). Bethsaida was near the mouth of the Jordan, to the north of the Sea of Gennesaret. The town was probably built on both banks of the Jordan; the western division would be in Galilee, and under Herod Antipas; the eastern part in Gaulanitis, and in the dominion of Herod Philip. This eastern part was rebuilt and beautified by Herod Philip, and called Julias, in honour of Julia, daughter of Augustus. See Thomson's *Land and Book*, pp. 350-374, and *Recovery of Jerusalem*, p. 381. Other travellers place the site of the Galilean Bethsaida south of Tell Hum; see Tristram's *Topography of the Holy Land*, pp. 257, 258; cf. note on ch. ix. 10.

15.] The reading of ℵ and B is *μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ*; *ἕως ᾅδου καταβιβασθήσῃ*, 'Shalt thou be exalted unto heaven? Thou shalt be thrust down to hell,'—a much more forcible denunciation than that preserved by E. V.

16. *ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει*] Cf. ch. ix. 48.

17.] The source of the joy which the seventy felt was possession of power; Christ rebukes them. It is a warning against the abuse of spiritual power.

τὰ δαιμόνια ὑποτάσσεται] Cf. ix. 49, *εἴδομέν τινα ἐπὶ τῷ ὀνόματι σου ἐκβάλλοντα τὰ δαιμόνια. ἐπὶ τ. ὀνόμ.*, 'resting on the authority of thy name:' *ἐν τ. ὀνόμ.*, 'surrounded by the power, influence, of thy name.'

18. *ἐθεώρουν*] The imperfect represents the action, or succession of actions, as not merely past, but as continuing at that past time. The spectacle is conceived as being not instantaneous, but as exhibiting itself for an appreciable time; cf. Eur. *Med.* 930, *ἔτικτον αὐτούς*, 'I thought of the time when I was bringing them forth'; see Rev. xii. 7-10, the fall of the dragon is the direct consequence of the coming of the *βασιλεία*. Tischendorf reads *δέδωκα* for *δίδωμι*: both tenses have a reference to the present, but *δέδωκα* represents the act now present as having begun in the past.

19. *ἐπάνω ὄφεων καὶ σκορπίων*] Serpents and scorpions are symbolic of the power of evil; cf. ch. iii. 7, *γεννήματα ἐχιδνῶν*:

cf. also ὁ *βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν παίσῃ ἄνθρωπον*, Rev. ix. 5; see Thomson's *Land and Book*, p. 246. Our Lord's words, then, are another instance of the strongly *objective* character of Oriental teaching. They imply that these messengers of Christ are armed with power to resist all *πονηρία*, 'harmful wickedness,' by an image which every Oriental mind would apprehend at once, but which may be and has been misunderstood in the West.

20. *μὴ χαίρετε*] A rhetorical use of the negative imperative. *μᾶλλον* expresses the meaning, even if it is not the genuine reading.

τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς] The idea seems to be taken from the archives of an Oriental court, in which would be recorded the good deeds and names of benefactors (Esther x. 2). Xerxes at Salamis had a scribe beside him to record the prowess or cowardice of his soldiers. In like manner the names of those would be written in heaven who had done good service as servants of God in the contest against evil. Others have found in the expression an allusion to a roll or register of citizens; cf. Phil. iii. 20, Heb. xii. 22.

21. *ἐξομολογοῦμαι*] Used in the same sense, Rom. xiv. 11 (quoted from Isaiah xlv. 23), *ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ*, 'to speak *out*, either (1) confession—Mark i. 5, *καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν*: see also Phil. ii. 11—or (2) praise, as here, and Rom. xiv. 11.

ἀπέκρυψας ταῦτα ἀπό] In Homer the construction is sometimes *τινί τι*: *οὐδέ με Νηλεὺς | εἴα θωρήσσεσθαι ἀπέκρυψεν δὲ μοι ἵππους*, *Il.* xi. 716; sometimes *τινά τινος*, *Il.* xviii. 464; in late authors *τινά τι*, 'to hide a thing from any one.' The construction with *ἀπό* is Alexandrine, the tendency of the language being towards a more frequent use of prepositions.

σοφῶν] Philosophy had failed to make head against moral evil. To the seventy had been revealed 'those things' which were destined to revolutionise the world; see 1 Cor. i. 19 (quoted from Isaiah xxix. 14), *ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω*.

24.] The external contrast was great between those who saw and those who wished to see. The Galilean peasants dressed in the scantiest garments,—one tunic only, no purse or wallet, no travelling staff, or even sandals,—these were destined to learn the hidden mysteries which many prophets and kings had dimly foreseen, and had longed to discern clearly.

25. *νομικός τις*] An interpreter of the Mosaic law.

ἐκπειράζων] 'Putting Him to the test;' cf. ch. iv. 12.

τί ποιήσας] The *νομικός* thought that he could inherit eternal life by obeying some legal precept.

ζωὴν αἰώνιον] The substantive *αἰών* is used by St. Luke in relation to time: (1) past, (2) present, and (3) future; (1) i. 70, *τῶν ἀπ' αἰῶνος προφητῶν*, (2) xvi. 8, *υἱοὶ τοῦ αἰῶνος τούτου*, (3) xx. 35, *τοῦ αἰῶνος ἐκείνου τυχεῖν*, xviii. 30, *ἐν τῷ αἰῶνι τῷ ἐρχομένῳ*. The adjective *αἰώνιος*, as employed by St. Luke, is always referrible to (3), and means strictly of or belonging to the future life, so that *ζωὴν αἰώνιον* signifies life in the world to come,—the hereafter existence. Two ideas, not actually *in* the words, came to be associated with them, those of (1) happiness, and (2) of everlasting duration.

κληρονομήσω] The classical usage requires a genitive instead of an accusative, of the things inherited.

26.] Christ refers this inquirer not to some new precept or external standard, but to the books of which he was an interpreter. The lawyer answers by quoting the very same words from Deuteronomy, in which Jesus himself sums up the teaching of the law, Matt. xxii. 57.

27. *ἐξ ὅλης τῆς καρδίας . . . ψυχῆς . . . ἰσχύος . . . διανοίας*] *καρδία* includes the affections; *ψυχή* the spiritual part of man; *ἰσχύς* the activity of the physical powers; *διάνοια* the intellect.

28. *τοῦτο ποίει καὶ ζήσῃ = τοῦτο ποιῶν ζήσῃ*, 'in the doing of this thou shalt live,'—'life consists in the doing of this.'

29. *θέλων δικαιοῦν*] 'Wishing to acquit himself,'—'makes himself out to be *δίκαιος*,'—'to have fulfilled the requirements of the law.'

καί] Accepts what has been said for the sake of argument, and proceeds to a further question.

πλησίον, where ὁ πλησίον would have been expected; see Jelf, 456, obs., and cf. passages there quoted. *Il.* iv. 310, πάλαι πολέμων εὖ εἰδώς: Herod. i. 146, μᾶλλον Ἴωνες: Theoc. ix. 34, ἔαρ ἐξαπίνας: Dem. p. 835, εἶτα τῶν ἐχθρῶν φωκέων ἄρδην ὄλεθρος. So in Latin, Plaut. *Pers.* iii. 1. 57, 'Non tu nunc hominum mores vides;' also Virg., 'late rex.'

30. κατέβαινεν ἀπὸ Ἰερουσαλήμ εἰς Ἰεριχώ] 'Was going down from Jerusalem to Jericho.' The road from Jerusalem to Jericho descends through steep and narrow defiles; by torrent-beds and gloomy ravines; places well adapted, and to this day notorious, for attacks of robbers. It is extremely probable that Jesus was on this road or near it, for the next incident (38-42) took place at Bethany, the first village reached by the traveller on leaving Jerusalem for Jericho.

31. συγκυρίαν] A rare post-classical word; συγκύρησις, also post-classical, is used by Polybius; κατὰ συντυχίαν is a modern Greek expression.

ἰδών] After seeing, and observing that he was in need, still gives no help. He is not a neighbour by any rule of law. This is the practical interpretation which priest and Levite give to the principle, 'Thou shalt love thy neighbour as thyself.'

33.] In this verse lies the answer to the lawyer's question. The Samaritan had the same rule as the priest and Levite, but gave it a wider and therefore a truer interpretation. The Samaritan saw a man, of hostile race indeed, yet half dead and in need of help, and *therefore* took compassion on him,—*therefore* saw a neighbour in him. It is an application of the principle ἔλεον θέλω καὶ οὐ θυσίαν, Matt. ix. 13.

34. πανδοχεῖον] 'An inn,' cf. ch. ii. 7, where κατάλυμα is perhaps used with a similar meaning. The Eastern traveller generally carried his provisions with him; it was not usual to be able to procure them in the caravanserai. But sometimes the caravanserai is provided with 'cook-shops and other conveniences to supply the wants of the traveller.'—See Burder's *Oriental Customs*, 'Travelling.'

According to Phrynichus, πανδοκεῖον is the proper Attic form, not πανδοχεῖον.

36.] The strictly logical conclusion is,—'the Samaritan was

the neighbour to him that fell among thieves; therefore thou shalt love him who, like the Samaritan, takes pity on thee.' But the argument must be taken *κατὰ σύνεσιν*: the practical conclusion is,—thou must have compassion on thy brother who suffers, whether he be Jew or Gentile. The fact is, 'neighbour' is a reciprocal term.

37. *μετ' αὐτοῦ*] *μετά* strictly 'in conjunction with,' 'in union with,' then of any relation with a person or thing, where the dative would be more usual. The modern Greek *μέ* has a like extension of meaning.

38. *κώμην τινά*] Bethany. Recent explorers have discovered in an ancient burying-ground on the site of Bethany, the names of Simon, Martha, Eleazar (Lazarus), which are associated with the spot in Gospel narrative.

40. *περισπᾶσθαι*] 'To have one's attention drawn off, diverted from one thing, so as to be busy (with another),' for classical *ἄσχολος εἶναι*. This is not an Attic usage, but the word is found in later authors, Polybius, Diodorus, and Plutarch, in this sense. See Polyb. xv. 3. 4, *περισπᾶσθαι ταῖς διανοίαις καραδοκοῦντας τὸ συμβησόμενον*.

41. *μεριμνᾷς*] An expressive word, implying the element of distraction or division, which destroys the 'simplicity' of the Christian life; cf. ch. viii. 14, *ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι*.

With the whole passage compare 1 Cor. vii. 32-36, where the use of *μεριμνᾷ* (thrice repeated), *μεμέρισται*, and *ἀπερισπάστως* raises a strong presumption that our Lord's words on this occasion were in the Apostle's mind as he wrote.

For *τυρβάζῃ* read *θορυβάζῃ*, with Lachmann, Tischendorf, and Tregelles.

42. *τὴν ἀγαθὴν μερίδα*] '*The* good part,' the only part which can be called good.

CHAPTER XI.

The Lord's Prayer.

1. δίδαξον ἡμᾶς προσεύχεσθαι] Prayer had always absorbed much of the Saviour's time. He was alone for whole nights engaged in prayer. His disciples ask their Master to teach them to pray, that they may follow his example.

2. Πάτερ ἡμῶν] The first word of the prayer presents a contrast to all other prayer. It is of the essence of Christian prayer that we approach God as 'Father.' We cannot look on him as a dread and angry sovereign, but as a loving Father. This must be at the ground of any conception we may form of Providence, or the atonement, or the mission of Christ, or of the lives of men.

ὁ ἐν τοῖς οὐρανοῖς] If our Father is in heaven, heaven is our home. ἐν τ. οὐρανοῖς, when man addresses God; ἐξ οὐρανοῦ, when the Father answers prayer, *v.* 13.

ὄνομα] The name implies all the attributes of God, His power and holiness. May these be acknowledged and held sacred, to the displacement of false gods and religions which are often the deifications of foul vices.

ἐλθέτω ἡ βασιλεία] A prayer that was on the lips of all ancient prophets. Now the fulfilment was near in part, not wholly. *How* it was to come the disciples did not yet understand.

γενηθήτω τὸ θέλημά σου] Cf. John v. 30, οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός: also vi. 38, καταβέβηκα ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

This petition implies an obligation. We dare not pray for this without striving like Christ to do the will of the Father.

This ends the first division of the Prayer—three petitions for spiritual wants. Then follow four petitions concerning personal needs.

3. *τὸν ἐπιούσιον*] Either (1) 'for our sustenance,' from *ἐπὶ οὐσία*, or (2) 'for the morrow,' from *ἐπιοῦσα* (*ἡμέρα*). See Professor Lightfoot, *On a Fresh Revision, etc.*, Appendix, where strong reasons are given in support of the second view.

In the first instance this petition is a prayer for the support of the physical life, and the wording is a protest against luxury. Still the spiritual import of the passage must not be ignored. It is also a prayer for the daily nutriment of the spiritual life.

4. *καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν*] This petition is offered with a condition;—we may not pray to be forgiven if we have unkind or unforgiving feelings ourselves. See the parable of the servant who forgave not the debt to his fellow-servant (Matt. xviii. 23 *sqq.*)

παντὶ ὀφείλοντι] 'To every one when he owes,' or 'if he owes,' or 'to every debtor;' see ch. iii. 14, *στρατευόμενοι. παντὶ τῷ ὀφείλοντι* is also read—'every one who is a debtor' = *ὅστις ὀφείλει.*

μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν] See for what seems at first sight a contrary statement, James i. 2, *πᾶσαν χαρὰν ἡγήσασθε ὅταν πειρασμοῖς περιπέσητε ποικίλοις.* We are tested by temptations, and if we prevail we come out from the trial better men; yet we dare not venture into such conflicts of ourselves.

ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ] Translate 'deliver us from evil,' rather than 'from the evil one.' The neuter gives a deeper spiritual sense; each good man feels at one time sin reigning within him, and yearns to be delivered from it: Rom. vii. 24, *τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;* *ῥῦσαι* is not only 'keep us safe' (*σῶσον*), but 'draw us to thyself,' 'rescue us;' cf. *Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης*, 1 Thess. i. 10.

2-4. ℵ and B omit *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.* ℵ omits *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.* ℵ and B omit *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.* It is probable that these portions of the prayer have been inserted from Matthew.

5. *καὶ εἶπε πρὸς αὐτοὺς, κ.τ.λ.*] Then follows an illustration of the manner of prayer (the matter has been set forth): it must be importunate; cf. the parable of the importunate widow and unjust judge.

τίς ἐξ ὑμῶν ἕξει] The future denotes a supposed case; cf. 1 Cor. xv. 35, *καὶ ἐρεῖ τις, "πῶς ἐγείρονται οἱ νεκροί;"* Rom. ix. 19, *ἐρεῖς οὖν μοι, "τί ἔτι μέμφεται;"*

εἴπῃ] Used as equivalent to the futures *ἕξει* and *πορεύσεται*: see Clyde's *Greek Grammar*, § 41.

μεσονυκτίου] People often preferred to travel by night, in order to avoid the severity of the mid-day heat.

6. *ἐξ ὁδοῦ*] Cf. xii. 36, *ἐκ τῶν γάμων*, '*from* the journey,' 'after the journey was over.'

7.] The custom referred to in this verse still exists in Palestine and other countries. Several beds, or rather mats, are placed on the floor of the same room in which the whole family sleeps.

8. *εἰ καὶ οὐ δώσει*] *οὐ* is not to be taken in connection with *εἰ*, but as joined inseparably with the verb so that *οὐ διδόναι*= 'to refuse;' cf. Thuc. vii. 74, *νομίσαντες οὐκ ἀπάτην εἶναι.*

ἀναίδειαν] '*Improbitas*,' 'shamelessness,' 'absence of any feeling of restraint,' 'persistence in asking.'

If the selfishness of man is overcome by persistence in prayer, much more will God give to those who ask; but 'non dat nisi petenti ne det non cupienti;' prayer and importunity are *conditions* of having.

9. *κρούετε*] 'Debile pulsandi verbum'—'to knock gently;' cf. Apol. *Soc.* p. 31 (Riddell). Ch. xii. 36, *ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ*: ch. xiii. 25, *ἀφ' οὗ ἂν . . . ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν*: Acts xii. 13, *κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι ὀνόματι Ῥοδη.*

10. *ὁ αἰτῶν . . . ζητῶν*] The present participle, denoting 'continuance,' 'persistence.'

11. *τίνα δὲ ὑμῶν*] There is a mixture of two constructions; in the second clause the subject is changed, and the interrogative takes a different form. *τὸν πατέρα*: the article is either possessive or generalising; *μή* asks affirmatively, and expects

a negative answer. Translate—'Of which of you as a father (*or* as his father) shall a son ask bread? He will not give him a stone, will he?'

12. ἐπιδώσῃ] 'Give,' not 'offer,' as in E. V.

15. ἐν Βεελζεβούλ] 'Under the influence of Beelzebub' (god of flies). Baal, the Phoenician Apollo or sun-god, possessed, like the Greek Apollo, the attributes of light and youth and joyousness. But he represented also the fierce devouring nature of fire. In this character he was propitiated by human victims, who were consumed by his flames. But there is a third aspect of fire and warmth: it is the cause of corruption and decay. And as swarms of flies crowd round a decaying corpse, the Jews, with that quaint humour which characterised their race, called the Sidonian god in derision 'The god of flies.' Afterwards the 'abomination of the Sidonians' became synonymous with the impersonation of evil; cf. 2 Kings i. 2, and see *The Nations Around*, ch. x.

16. πειράζοντες] Tempting Him to make proof of supernatural power.

σημεῖον ἐξ οὐρανοῦ] Not content with the signs of a God present, they 'wanted a token of some distant God in the sky.' See Maurice's *Prophets and Kings*, p. 241.

18. ὅτι λέγετε] (I ask this) 'because ye say.'

19. οἱ υἱοὶ ὑμῶν] 'Qui et gentis et disciplinae vestrae sunt' (Bengel). The reference seems to be to the exorcists, who either actually cast out devils or pretended to do so. The argument of Christ holds good whichever view be taken. Others have seen an allusion to the apostles in these words: 'You do not charge my disciples with casting out devils by Beelzebub; why charge me with doing so?'

20. ἔφθασεν] φθάνειν, from its classical sense of 'anticipating,' 'coming before others,' passes to that of simply 'coming,' 'arriving at.' For the first meaning see 1 Thess. iv. 15, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας: for the second, Rom. ix. 31, Ἰσραὴλ δὲ δίωκων νόμον δικαιοσύνης, εἰς νόμον οὐκ ἔφθασεν. In 2 Cor. x. 14 φθάνειν is synonymous with ἐφικνεῖσθαι. In modern Greek it generally means 'to come,' 'arrive,' but in such a phrase as ἔφθασα τὸ ἀτμόπλοιον, 'I

caught the steamer,' a trace of the primary force of the word is discerned. (Geldart, *Mod. Greek*, p. 206.)

'The kingdom of God surprised you by its coming, because God in person is warring against the kingdom of Satan. *This* is the kingdom of God of which ye talk and think so much.'

This is an answer both to the accusation (*v.* 15) and to the demand for a sign (*v.* 16).

21.] The idea of the two rival powers is carried on. The strong man, Satan, keeping his palace, the world, is overcome by the stronger, Christ, the King of the kingdom of God.

22. *ἰσχυρότερος ἐπελθών*] For *ἐπελθών*, in a hostile sense, cf. *Il.* xx. 91, *καὶ ἄλλοτε δουρὶ φόβησεν | ἐξ Ἴδης ὅτε βουσὶν ἐπήλυθεν ἡμετέρῃσιν.*

τὴν πανοπλίαν] What this *πανοπλία* is may be understood from Eph. vi. 12, *οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις· διὰ τούτο ἀνελάβετε τὴν πανοπλίαν τοῦ Θεοῦ.* The preceding well-known passage explains what is the *πανοπλία τοῦ Θεοῦ.*

23. *ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι*] The thought of the two opposed kingdoms is continued. The reference is in the first instance to Satan, then to those who are on his side. 'If Satan is not with me, he is utterly opposed to me.' There is no neutrality possible in the Christian warfare. It is not enough to cast out the evil spirit (*v.* 24); there must be active battling on Christ's side, or better never to have expelled the demon.

Israel drove out the demon of idolatry, but seven worse spirits entered into the nation, which was unsanctified by the true spiritual life. Idolatry, indeed, never returned; but a worship of the letter, exclusiveness, religious pride, and hypocrisy entered in.

σκορπίζειν] An Ionic word, for the Attic *σκεδάννυμι.* It is found in Lucian, Strabo, and other late Greek authors. *Lob. Phryn.* p. 218. Perhaps the metaphor is from scattering a

flock and gathering it in; cf. John x. 12, καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα.

24. μὴ εὑρίσκον] *Quum non invenerit.*

28. μενοῦνγε] Corrective, but partly concessive—'yes, but rather.' God is no respecter of persons even here. An equal blessing to that of the Virgin is within the reach of Christ's true followers,—a high motive for earnest study of God's Word, and for striving to follow the example of Christ.

Again, could there be a more thorough confutation of the Roman Catholic teaching as to the adoration of the Virgin than these words? though doubtless there is a sense in which the Virgin's own words are true, ἀπὸ τοῦ νῦν μακαριοῦσι με πᾶσαι αἱ γενεαί.

29. τῶν ὄχλων ἐπαθροιζομένων] 'Crowding round with eagerness,' expecting a sign then and there.

τὸ σημεῖον τοῦ Ἰωνᾶ] 'The sign exhibited in Jonah.' The instances are such as carry out the central teaching of the Gentile evangelist, and especially accord with the circumstances of this last journey.

30.] Christ himself was σημεῖον ἀντιλεγόμενον, ch. ii. 34.

31. ἐγερθήσεται ἐν τῇ κρίσει] 'Shall rise up in the judgment'—for which ἐν ἡμέρᾳ κρίσεως occurs, Matt. x. 15.

32. εἰς τὸ κήρυγμα] See Acts viii. 53, εἰς διαταγὰς ἀγγέλων. In both instances εἰς appears to be used as in modern Greek for ἐν.

πλεῖον] The neuter gives the sense of indefinite greatness, cf. Eur. *Ion*, 972—

> τὸν πρῶτον ἀδικήσαντά σ' ἀποτίνου θεόν.
> καὶ πῶς τὰ κρείσσω θνητὸς οὖσ' ὑπερδράμω;

33.] The connection of thought between this verse and the preceding paragraphs seems to be as follows:—It was the spiritual blindness of the Jews that prevented them from recognising the Messiah. In this they fell short of the Ninevites, and of the Queen of the South. 'A *wise* man does not extinguish or darken or hide away his light, *i.e.* his spiritual insight, but keeps it clear. But *you* have done so, *i.e.* darkened your spiritual insight, and therefore do not recognise me.'

εἰς κρυπτήν] A covered, subterranean passage—our 'crypt.'

τὸν μόδιον] The article defines 'the bushel that every one has in the house.' μόδιος—Lat. *modius*.

34. ὁ λύχνος ought to be translated 'candle,' as λύχνον in the preceding verse.

ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ] The eye was to be simple, clear-sighted, unobscured in any way; and then it will see the truth, and so the whole man will become enlightened. What destroys the 'simplicity' of the spiritual eye is having other things in view besides God's glory, μεριμνᾶ καὶ τυρβάζεται περὶ πολλά. ἁπλοῦς and πονηρός are medical terms, 'healthy,' 'unhealthy.' The unhealthy eye is darkened, and cannot admit the pure ray of light.

37. ὅπως ἀριστήσῃ] ἄριστον, a mid-day meal, answering to the Roman prandium or military principal meal. Etymologically the word is probably connected with ἦρι.

39. εἶπε δὲ ὁ Κύριος] Jesus, who possibly discerned false and evil motives in this invitation (the Pharisee's wonder at the unwashed hands points to this), or who loses no occasion of giving just reproof, rebukes the leading evils of which the Pharisees were guilty—(1) hypocrisy; (2) rapacity; (3) undue observance of external matters; (4) pride.

These attacks on the Pharisees, the chosen teachers of the Jews, are consistent with the main teaching of this period—the opening of the kingdom to the Gentiles.

The facility with which Oriental speech takes up and then drops the metaphor is observable. The objective ποτηρίου and πίνακος are replaced by ἁρπαγῆς and πονηρίας in the second clause.

ἁρπαγή was an inveterate national vice, pervading every class of society.

40. οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε] 'Therefore, how useless is the veil of deceit which you present! How useless to try to conceal the heart from Him who made it!'

41. τὰ ἐνόντα] 'That which is within; your almsgiving must be from the heart. Only give alms from the heart, and then all is pure outside as well as inside.'

Or, in an ironical sense, 'Give as alms that which is within

your power (τὰ ἐνόντα), and then all things are pure (as you think).'

ἐλεημοσύνη] Not a classical word; used in LXX., and also once by Callimachus of Cyrene, librarian of the famous Alexandrian Library, *circa* 260 B.C. With Christianity the word has ceased to be rare. It has passed into all European languages in different forms—*aumône*, *almosen*, *alms*, etc.

42. ἀποδεκατοῦτε] 'Pays tithes of,'—not as E. V. 'tithe,'—see ch. xviii. 12. The rigorous payment of tithes, and a scrupulous regard to the Levitical rules about purification, were the two leading points in the national reform under John Hyrcanus which the Pharisees were zealous in promoting (Dr. Edersheim, *Jewish Life in the Time of Jesus Christ*, ch. v.)

λάχανον] Der. λαχαίνειν, 'to dig.'

ἀγάπη] This word, which occurs frequently in the writings of St. John and St. Paul, is used in this passage only by St. Luke, once by St. Matthew, xxiv. 12, and not once by St. Mark.

44. τὰ μνημεῖα τὰ ἄδηλα] 'You, like graves, are full of corruption within; when men come in contact with you, unaware they come in contact with corruption.' It was customary to mark the site of a grave with white lime or chalk, but in the rainy season this would be washed off the graves, and the epithet ἄδηλα became appropriate. In Matt. xxiii. 27, the image is drawn from the 'whited sepulchres.'

46. φορτίζειν] Hesiod, *Op.* 688, properly 'to freight.' Another Ionic word like γογγύζω, σκορπίζω: this termination is less Attic than -οω. See *Lob. Phryn.* 361.

In the disruption of Greek separate nationalities, words which had been confined to particular localities spread more widely; and some that had not appeared in literature now do so for the first time.

In those passages where Christ upbraids the crying evils of the day, He resembles the ancient prophets. This, more than anything else, was the distinctive characteristic of their work. And in this essentially Christ shows himself to be the greatest of the prophets.

48. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν] Either (1) 'Your fathers killed the prophets, you bury

them, build their sepulchres, and so complete the work of your fathers,'—regarding the expression as metaphorical; or (2) 'Your fathers killed the prophets, you hypocritically build their sepulchres, thus pretending to disavow their deeds; but in your conduct you really approve their deeds. There is the same spirit in you as in them.' So the event proved.

49. *ἡ σοφία τοῦ Θεοῦ*] Cf. ch. vii. 38.

See 2 Chron. xxiv. 18-22 and Acts vii. 52, *τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε.*

ἐξ αὐτῶν] (*τινάς.*)

50. *ἐκζητήθη*] *ἐκζητεῖν*, Alexandrine in this sense of 'requiring vengeance;' late also in its other sense of 'diligently seeking.' Cf. Latin *exquirere.*

ἐκχυνόμενον] 'Shed from time to time.'

51.] Although Zacharias was not chronologically the last prophet who was slain, 2 Chron., in which his death is recorded, stands in the third and last division of the Jewish canon of the Scriptures.

θυσιαστηρίου] The large altar of sacrifice, which stood in the court before the door of the temple.

τὴν κλεῖδα τῆς γνώσεως] This expression has direct reference to the ceremony by which a student of the Law was admitted to the office of a scribe. The president of the Sanhedrim laid his hands on the head of the candidate, and then delivered to him tablets, and 'the key of knowledge.' The key was the symbol of the scribe's authority to open the treasures of the divine law to his disciples. This custom throws light on our Lord's words, Matt. xiii. 52, and xvi. 19. See Smith's *Bib. Dict.* iii. 1168, and Appendix to a Sermon on *Confession and Absolution*, by Professor Plumptre.

For classical analogies cf. Eur. *Med.* 661, *καθαρὰν ἀνοίξας κλῆδα φρενῶν*: Pind. *P.* viii. 4, *Ἀσυχία βουλᾶν τε καὶ πολέμων ἔχοισα κλαῖδας.*

τοὺς εἰσερχομένους] 'Those who were striving to enter.'

52. *ἐνέχειν*] Intrans., 'to press upon,' 'to be angry with;' cf. Mark vi. 19, *ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ.* This sense is late;

with classical authors the verb is generally used in the passive; cf. Gal. v. 1.

53. *ἀποστοματίζειν*] The classical meaning of this word is—(1) 'to speak from memory,' or 'to dictate,' *ἀπὸ στόματος εἰπεῖν*, Plat. *Euthyd.* 276, c.; so 'to instruct;' but as a master also teaches by questioning his pupil, (2) 'to question,' 'get an answer given.' Then generally 'to interrogate.' The secondary meaning is late.

54. *ἐνεδρεύειν*] Frequent in Xenophon, 'to lie in wait for,' *τινά*, '*insidiari.*' The image is of hunters on the alert, 'latitantem fruticeto excipere aprum,' Hor. *Od.* iii. 12. 12.

CHAPTER XII.

The Followers of Jesus must avoid Hypocrisy.

1.] WHILE Jesus is in the house of the Pharisee, large numbers of people gather in the street. The picturesque touch, 'So as to tread upon one another,' implies an eye-witness. Our Lord's words are addressed to his disciples primarily, but not to his disciples alone, for the crowd was listening also.

πρῶτον] *First* to his disciples, then to the crowd (Alford), or with προσέχετε, 'first of all avoid,' etc. (Olshausen.) It may be doubted, however, whether instances can be found of this use of πρῶτον without a following ἔπειτα.

ζύμης] The leaven gives life, as it were, to the lump; it is symbolic of the active principle.

ἥτις = 'quippe quae.'

ὑπόκρισις] The masking of the real life is very deeply opposed to the ἁπλότης of Christianity. We may compare with Christ's warfare against hypocrisy the warfare of Socrates against 'the pretence of knowledge without the reality.' The first is in the religious what the second is in the intellectual life.

2. δέ] Not to be translated 'for.' What follows does not give the reason of the statement, but sets forth something in opposition to the principle of hypocrisy; δέ is adversative.

3. ταμείοις] For ταμιείοις, from τέμνω, ταμίας; properly a 'storehouse,' as in *v.* 24; in later Greek, as here, a 'secret chamber.'

ἀνθ' ὧν] 'Wherefore;' 'since it is true.'

εἴπατε] 'Ye spake;' frequentative aor. of the repeated action.

4. ἀπό denotes the source of the fear.

ἀποκτεινόντων] The var. lect. are ἀποκτεννόντων and ἀποκτενόντων: the latter may be regarded as an aorist, the former as an Aeolic form of the present. The Aeolians

changed ει before liquids to ε, and doubled the consonants; *e.g.* σπέῤῥω for σπείρω.

μετὰ ταῦτα] 'Afterwards.' μετὰ τοῦτο would be more regular, referring to the action of the verb.

5. τίνα φοβηθῆτε] The subj. where the future indic. would be more usual: 'whom ye should fear (if ye feared any).' Cf. οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ, Matt. viii. 20.

Γέεννα is the Greek form of the Hebrew *Gē-Hinnom*, or 'Valley of Hinnom,' sometimes called 'Valley of the Sons of Hinnom,' also 'Tophet' (perhaps from a Hebrew root meaning 'to burn'), (Jer. vii. 31). It was a deep, narrow glen, southwest of Jerusalem, once the scene of the cruel worship of Moloch, but Josiah in the course of his reformation 'defiled Tophet that no man might make his son or his daughter to pass through the fire to Moloch' (2 Kings xxiii. 10). After that time, pollutions of every kind were thrown into the valley. From this defilement, and from its former desecration, Gehenna became synonymous with the abode of the wicked after death.

6. στρουθία] Diminutive of στρουθός, which is used of any kind of bird, even of an eagle.

πωλεῖται] Evidently a grammatical change from πωλοῦνται.

ἀσσάριον] Diminutive of Latin *as*.

καὶ ἓν ἐξ αὐτῶν] One clear inference from this is that kindness to animals as a Christian duty rests on the ground that our heavenly Father cares for them.

7. διαφέρετε] Lit. 'ye differ from,' then by way of superiority, 'excel,' 'are better than.' God cares for all creation, but there is a vast difference between his care for men and for the lower animals; cf. Ps. viii. 5-8.

8. δέ] In Matt. x. 31 the conjunction used is οὖν: δέ turns again to the second of the two thoughts presented, viz. φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, κ.τ.λ., *v.* 5; *vv.* 6 and 7 are applied to the first thought. They suggest a reason why those should not be feared whose power does not extend beyond this world.

ἐν ἐμοί] Not quite the same as ἐμοί, but implying a confession in which I am the central point—'about me.'

ἔμπροσθεν τῶν ἀγγέλων] A noticeable mention of angels, who form, as it were, the court and ministry of the king.

9. ἀρνησάμενος] The aorist is accurately used of the action regarded as past in the day of judgment.

ἀπαρνηθήσεται] Another instance of the intensive force of ἀπό.

10. εἰς] The classical use of εἰς after verbs of speaking is of the person addressed, as εἰς τὸν δῆμον, 'before the people.' εἰς cannot mean 'against,' but 'in reference to;' cf. Eur. *Ion*, 7 . . . ἔχεις γὰρ συμφοράν τιν' εἰς ἐμέ.

βλασφημεῖν] See note, ch. v. 21.

11. ἐπὶ τὰς συναγωγάς] Hence we learn that synagogues were used as courts of law. We are also told, that in them the sentence was carried out. The συναγωγαί are Jewish tribunals—ἀρχαί, 'foreign governments,'—ἐξούσιαι, 'authority in general' (Godet).

ἀπολογήσησθε] For St. Paul's actual experience in this case, see 2 Tim. iv. 16, ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με.

13-21.] These verses are peculiar to St. Luke.

13.] Whether this man was in the right or not, his request was out of place, showing how little he understood the drift of our Lord's words or the nature of the kingdom. Christ imposed no external code of civil law, though Christianity has revolutionised law. He changed man's heart; and left matters of this world as of infinitely less importance. See Olshausen on this passage.

14. ἄνθρωπε] An address which implies reproof.

μεριστήν] Not a classical word, and only used here in the New Testament.

'La différence entre le *juge* et le μεριστής est que le premier décide le point de droit, et que le second fait exécuter la sentence' (Godet).

15. ὅτι οὐκ ἐν τῷ περισσεύειν] Lit. 'Not in their abounding does a man's life consist of his possessions.' It is rather in the use a man makes of his possessions than in the abundance of them, that his life and happiness consist; for the thought,

cf. Eur. *Ion*, 646 : ἴστη γὰρ ἡ χάρις | μεγάλοισι χαίρειν σμικρά θ' ἡδέως ἔχειν. For another rendering see Alford *ad loc.*

16.] This man's wealth was not ill-gotten ; but in spending he thinks of himself only : observe how often μου occurs.

18. καθελῶ] For καθαιρήσω, a late form ; the aor. ἀνεῖλα occurs, Acts ii. 23, as well as the usual 2 aor. εἷλον.

Alford quotes from Ambrose *de Nabuthe*, p. 576, 'Habes apothecas—inopum sinus, viduarum domus, ora infantum . . . istae sunt apothecae quae maneant in aeternum.'

19. ψυχή] Here considered as the 'seat of pleasure.'

ἀναπαύου] For the Christian there should be no leisure, no resting from his work for Christ.

εὐφραίνου is still a phrase for festive enjoyment ; εἰς ἔτη πολλά, a regular form of congratulation in modern Greek (Geldart, p. 187) ; cf. Eur. *Alc.* 708 :

> εὔφραινε σαυτὸν, πῖνε τὸν καθ' ἡμέραν
> βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς τύχης.

For the expression 'much goods' in E. V., cf. *Hamlet*, Act i. sc. 1, 'For this relief much thanks,' and see note in Clark and Wright's edition.

20. ἄφρων] Nom., used for vocative ; cf. χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, Matt. xxvii. 29, John xix. 3 ; ἡ παῖς ἔγειρου, ch. viii. 54. Possibly the expression originally may have implied severity of address (Winer), but afterwards lost this association and was used in the most affectionate speech ; *v.* 32, μὴ φοβοῦ τὸ μικρὸν ποίμνιον. The usage occurs in Lat., *Aen.* viii. 77 : 'Corniger Hesperidum Fluvius regnator aquarum ;' see also *Aen.* xi. 464, 'Equitem, Messapus, in armis | et cum fratre Coras, latis diffundite campis.'

ἀπαιτοῦσιν] 'Demand back as a rightful possession.' 'The soul for which you have been doing so much is after all not yours. And your stores are out of your power now.'

ταύτῃ τῇ νυκτί may be contrasted with εἰς ἔτη πολλά.

The omission of the subject of ἀπαιτοῦσιν is striking here, and adds to the awfulness of the scene. Such omission is however by no means rare in later Greek ; it is also a Latin usage—cf. *Geor.* iii. 311, 'barbas incanaque menta | Cyniphii tondent hirci ;' see note on ch. vi. 38.

21. μὴ εἰς Θεὸν πλουτῶν] '*If* he is not rich towards God.'

22-30.] A discourse about μέριμνα or anxiety, and the relation of the kingdom to it. μέριμνα about earthly things is to be avoided, whether as regards (1) clothing, or (2) food, or (3) wealth. This because (1) it can effect nothing; and (2) is unnecessary, since God cares for his own, as is evidenced by the works of nature.

22.] After this interruption the discourse is again directed to the disciples, but connected with the last incident and parable (διὰ τοῦτο), just as the beginning of the discourse was connected with the Pharisee's remark about washing before meals.

μὴ μεριμνᾶτε] 'Do not be anxious.'[1] μέριμναι are those cares that choke the Word; see also ch. x. 41, and 1 Cor. vii. 32, θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. It is this anxiety about meat and drink and the ordinary affairs of life that in reality most of all draws off men's minds from thoughts of God, and of the spiritual life. It chokes the good seed, ch. viii. 14.

23.] There is a shade of difference in the meaning of ψυχή in *vv.* 22 and 23. In *v.* 22 it implies the vegetative life, which is nourished by food. In *v.* 23, life even in its highest, spiritual aspect. The ψυχή and the σῶμα are most to be regarded, *i.e.* the spiritual life and the body which is the σκεῦος of the ψυχή, and which with the ψυχή shall rise again. τροφή and ἔνδυμα belong not to the kingdom of God, but to the earthly life alone. 'Leave the care of the lower life to God, who cares even for the birds of the air. Concentrate your thoughts on the spiritual life;' see *v.* 31. This may be understood in another way, '"the life is more than food, and the body than raiment;" yet God gave the life and the body, therefore much more will he give the smaller gifts of food and clothing.'

24.] ταμεῖον and ἀποθήκη have direct reference to the preceding parable.

25. δέ] 'After all, you cannot prolong your life by being anxious.' πῆχυν is possibly to be understood of the span of life, as in Ps. xxxix. 6. But if the discourse concerning the flowers of the field in the immediate context be considered,

[1] This was the meaning of 'take no thought,' when the E. V. was made.

there is much to be said for retaining the ordinary rendering. There are some plants of such wonderfully quick growth as speedily to add a cubit to their stature. This may be illustrated by the well-known story in Hdt. viii. 55, δευτέρῃ δὲ ἡμέρῃ ἀπὸ τῆς ἐμπρήσιος Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι . . . ὥρων βλαστὸν ἐκ τοῦ στελέχεος ὅσον τε πηχυαῖον ἀναδεδραμηκότα. See Godet on this passage.

26. εἰ . . . οὔτε] If (as is clear from the alleged case), *i.e.* '*Since* you cannot do a very little thing.' εἰ is nearly equivalent to ἐπεί. The negative οὐ is to be taken in close connection with the verb; see Rom. xi. 21, εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.

27. τὰ κρίνα] Dr. Thomson (*Land and Book*, p. 256) thinks he has discovered the lilies spoken of by our Lord, in the beautiful Hulêh-lilies which he describes with admiration. The Hulêh-lilies are a species of Iris, purple and white in colour, and abounding in Galilee and the districts frequented by Christ. Dr. Tristram, however, inclines to identify the κρίνα of the text with 'the *anemone coronaria*, well known in our gardens, of various colours—lilac, white, and red, but most generally a brilliant scarlet.' 'Certainly if in the wondrous richness of bloom which characterises the Land of Israel in spring, any one plant can claim pre-eminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill-side' (*Natural History of the Bible*, pp. 464, 468).

περιεβάλετο] Middle voice='clothed himself,' and yet did not equal the beauty of the flowers.

28. χόρτος] Lit. (1) 'an enclosed place,' especially for feeding cattle, hence (2) 'provender,' 'grass,' 'hay;' for the first sense, cf. *Il.* xi. 774, αὐλῆς ἐν χόρτῳ: for the second, Eur. *Alc.* 495, θηρῶν ὀρείων χόρτον οὐχ ἵππων λέγεις.

σήμερον ὄντα] '*Though* it is,'—implying, '*you* are not for a day only.'

κλίβανον] The Attic form was κρίβανος: in later Greek both forms are retained and are used indiscriminately. For this interchange between ρ and λ, cf. θεοκόρος, *i.q.* θεοκόλος,

βουκόλος and αἰγικορεύς, Lob. *Phryn.* 652. The κλίβανον was a pan wider at the bottom than top, round which the embers were placed. In the East, dried grass and herbs were used as fuel instead of wood.

29. φάγητε . . . πίητε] The mood of anxious deliberation carries out the notion of μέριμνα, the key-note of the passage.

μετεωρίζεσθε] 'To be excited,' 'unsettled in mind.' Greece was said to be μετέωρος at the commencement of the Peloponnesian war: ᾗ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν συνιουσῶν τῶν πρώτων πόλεων, Thuc. ii. 8. Both μετέωρος and μετεωρίζειν are used frequently by Polybius. This is the only passage of the New Testament in which the word occurs.

32. τὸ μικρὸν ποίμνιον] For the case see *v.* 20; ποίμνιον is not a diminutive but a contracted form of ποιμένιον. Christ here speaks as the Good Shepherd, who protects his flock; see John x. 1-16.

33.] The completely spiritual nature of the kingdom, its independence of earthly resources, are shown in these verses. There is to be no μέριμνα about earthly things, but a spiritual anxiety about the treasure in heaven, and about the coming of the Lord, will characterise the followers of Christ.

35. περιεζωσμέναι] περιζωνύειν or -νύναι, 'to gird up the long flowing dress for exercise or work;' cf. 'praecincti recte pueri,' Hor. *Sat.* ii. 8, 70.

36.] There is no particular stress to be laid on the expression, ἐκ τῶν γάμων: γάμος came to signify any kind of feast. The point is the watchfulness of the servants for their lord's coming.

ἀναλύειν] 'To loose,' *e.g.* a ship from her moorings, '*solvere*,' then generally 'to go,' 'depart.'

38.] The Jews divided the night into three, the Romans into four, watches. The second and third watches would include the time of deepest slumber. It is the time selected for a night attack: Livy xxv. 38, 'tertia vigilia noctis silenti agmine ducam vos.'

39. γινώσκετε] 'Ye understand,' probably indicative rather than imperative; see reff. to Epistles, which show how deeply these words of Christ dwelt in the thought of his followers.

διορυγῆναι] To understand this word, it must be remem-

bered that Eastern houses were ordinarily constructed of mud and small stones; see *Land and Book*, p. 390.

Just as a man counts all lost when his possessions are carried off by the thief, so at the coming of the Son of Man suddenly like a thief in the night, worldly men, whose earthly possessions pass from them, will be in utter despair.

40. *ὁ υἱὸς τοῦ ἀνθρώπου*] He who is essentially man—who sums up in himself the whole of humanity.

41. *τὴν παραβολὴν ταύτην*] Referring particularly to *vv.* 36-38, rather than to the parable which immediately precedes. The question is not directly answered, but the warning contained in our Lord's words is against unfaithfulness in stewards. 'Do not ye, my disciples (the *οἰκονόμοι* set over my other servants), be guilty of want of watchfulness.'

42.] The picture is of a large estate (*latifundium*), on which the familia of slaves (*θεραπεία*) was often left under the charge of a vilicus (*οἰκονόμος*), himself a slave, but one who possessed the qualities of trustworthiness and intelligence—*πιστὸς καὶ φρόνιμος*.

τὸ σιτομέτριον] The allowance of food, paid in the case of Roman slaves either by monthly (*menstruum*) or daily instalments (*diarium*). See Hor. *Ep.* i. 14. 41, 'Cum servis urbana diaria rodere mavis.'

For the metaphorical sense of *οἰκονόμος* drawn from this passage, see 1 Cor. iv. 1, *οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. ὧδε λοιπόν, ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ, κ.τ.λ.*: Tit. i. 7, *δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον.* Cf. 1 Peter iv. 10.

In this sense the *σιτομέτριον* would be the 'daily bread' which Christ's stewards dispense to his servants.

45. *χρονίζει ἔρχεσθαι*] This does not appear to be a classical construction. The infinitive may be regarded as epexegetical.

ἐσθίειν καὶ πίνειν] 'Of luxurious living;' cf. vii. 34.

46. *διχοτομήσει*] A punishment sometimes put in force in the East, cf. 2 Sam. xii. 31. This is not a picture of contemporary Jewish life.

47.] A man will be judged according to his opportunities

and to his powers. There will be gradations of punishment and gradations of reward in a future life.

49.] The connection is this—'Do not be afraid of the judgment. I came indeed to bring fire upon earth'—a metaphor that implies destruction and zeal and separation. There must be a struggle and a destruction of God's enemies, and thereby a separation of Christ's true followers from the world—the wheat from the chaff,—and then there must be lives of fiery zeal.

καὶ τί θέλω; εἰ ἤδη ἀνήφθη] A difficult expression, sometimes translated, 'How do I desire that it was already kindled!' The objection to this rendering is that *τί* cannot be equivalent to *ὡς*, nor can *εἰ* = *ὅτι*, except after a certain class of verbs, to which *θέλω* does not belong. It is better to take *τί θέλω*; as a separate interrogation,—'What do I desire?' *εἰ ἤδη ἀνήφθη*, 'Would that it were already kindled!' See below, *v.* 51.

50. *βάπτισμα δὲ ἔχω βαπτισθῆναι*] In these words we see the germ of the apostle's teaching, which connects baptism so closely with the death of Christ. The sacrifice on Calvary was a baptism, as Christ says himself. He was crucified, and thereby a resurrection became possible. In like manner baptism is a crucifixion, in which the old nature is crucified, and the resurrection to a new spiritual life is brought to pass. See Rom. vi. 3, *ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον*, κ.τ.λ.: see also Col. ii. 12, 13.

συνέχομαι] This is one of St. Luke's favourite words, being employed nine times by him; elsewhere in the New Testament, only once by St. Matthew and twice by St. Paul (by him very beautifully, 2 Cor. v. 14, *ἡ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς*). It implies the distress and sense of constraint experienced in illness; see ch. iv. 38, *συνεχομένη πυρετῷ μεγάλῳ*. Christ, foreseeing the struggle that awaits Him, in his human nature longs for the time of suspense to be over. The word may be said to mark the beginning of the Passion.

Comp. St. Paul's desire to be with Christ, Phil. i. 23, where the same word occurs.

51. ἀλλ' ἤ] 'Except.' This formula follows direct or indirect negatives; it may arise (1) from a confusion between οὐδὲν ἄλλο ἤ and οὐδὲν ἄλλο . . . ἀλλά, which eventually coalesced. This is Jelf's view, *Grk. Gram.* 773-5. Or (2) we may read ἄλλο ἤ rather than ἀλλὰ ἤ: 'I came not to bring any other thing than division.'—Winer, *Gr.* p. 552, note 5. Or (3) according to Riddell, *Plat. Apol.* p. 175, 'ἀλλά states the exception flatly, ἤ allows the negative statement to revive, subject to this exception alone;' cf. *Plat. Phaed.* 826, μὴ φιλοσοφήσαντι οὐ θέμις ἀφικνεῖσθαι ἀλλ' ἢ τῷ φιλομαθεῖ.

53.] Observe ἐπί used with dat. and accus. without perceptible difference. For a similar instance of the same word governing different cases in two following clauses, see Livy xxv. 40, 'inde primum initium mirandi Graecarum artium opera licentiaeque huic . . . factum est.'

54.] In Palestine the rain is brought chiefly with the south-west wind from the Mediterranean, the dry scorching sirocco comes from the deserts to the east.

εὐθέως] The conjecture is quickly made, and accurately (καὶ γίνεται)—Godet. See also Thomson, *Land and Book*, p. 91.

56. καιρὸν τοῦτον] 'This time, which speaks so plainly by its signs, which all the prophets had designated so clearly.'

57.] The Jews are urged to judge for themselves. 'Let them discern the right *now*, before God's righteous judgment overtakes them.' The ἀντίδικος may be regarded as conscience, or as the law which reveals sin to them; this is leading them to judgment. Unless they 'agree with it,' pay the debt 'whiles they are in the way,' the full penalty will be exacted.

δὸς ἐργασίαν] *Da operam.*

58. πράκτορι] At Athens the πράκτορες (πράσσειν, *to exact*) were 'officers who collected the fines and penalties imposed by magistrates and courts of justice, and payable to the State' (*Dict. of Ant.*) The word afterwards acquired a wider meaning of 'avenger;' σὺν δορὶ καὶ χερὶ πράκτορι, Aesch. *Agam.* 111.

CHAPTER XIII.

The Cruelty of Pilate.

1.] WHO those were that brought the news of this atrocity to Jesus we do not know, nor yet with what especial object the incident was reported to Christ. Did the messengers wish Jesus the Galilean to strike a blow for freedom, and rise like Judas of Galilee against the oppressor of his fellow-countrymen? Here was a cause which would enlist the indignant sympathy of turbulent Galilee.

No record of the fact remains in the history of Josephus or elsewhere. But it is a fact which perfectly corresponds with the character of the times, with the temper of the Galileans, and with the impolitic cruelty of Pilate. It was one of a series of acts of violence on the one hand, and vengeance on the other, which were hurrying the nation on to its destruction. For similar instances, see Joseph. *Bell. Jud.* ii. 2-5, and v. 1-3.

This the Jews cannot understand. Here is a σημεῖον τῶν καιρῶν (Matt. xvi. 2) which Jesus will read to them.

2.] The Jewish inference is this: 'These Galileans who perished in so peculiarly shocking a manner—the blood of the sacrificer mingled with the blood of the sacrifice—surely these men had sinned more deeply than most.' (For the same Jewish view of the connection between sin and suffering, see John ix. 2.)

Jesus teaches that there is indeed *a* connection between sin and suffering, but not *that* connection. Calamities like this are a part of God's retribution for national sin, a necessary result of national sin. There was a necessity for national repentance. Unless the Jews repent as a nation they shall perish as a nation. Repentance meant reform. Reform alone could save them from the evil to come, which only strange blindness prevented them from seeing.

παρὰ πάντας τοὺς Γαλιλαίους] 'Alongside of,' so 'compared

with;' cf. Thuc. i. 23, πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα (Clyde, *Greek Syntax*, § 69. 1). This is the usual comparative formula in modern Greek.

4. ὁ πύργος ἐν τῷ Σιλωάμ] The pool of Siloam was at the mouth of the Tyropoeon valley; no site has been identified with greater certainty. This calamity had provoked the same false inference as the cruel deed of Pilate. The two incidents differ in that the one was traceable immediately to the passions and cruelty of man, the other was what is called an 'accident,' allowed in the providence of God, yet both teach the same lesson.

5.] Forty years after this, the prophecy was fulfilled at the siege of Jerusalem with startling accuracy.

6. ἔλεγε δὲ ταύτην τὴν παραβολήν] 'In some parts, the fig-tree is cultivated as a sole or principal crop on the terraced hills. More frequently it is mingled with other orchard fruits, and especially with the vines—'a fig-tree planted in a vineyard'—where the corners and irregular pieces of ground are generally occupied by a fig-tree.'—(Tristram, *Nat. Hist. Bib.* p. 352.)

The fig-tree standing singly among the vines points to the distinctive position of Israel among the nations. Marked off as the Jewish race was for a special and glorious work in the history and progress of the world, special fruit was required. It had none to show. It had failed in its appointed work. And more than that, it had filled the place which a people more fruitful in good works might have occupied in its stead. Christ is here represented as pleading with the Father for an extension of time for repentance before the destruction comes.

The fixed limit implied in ἔκκοψον αὐτήν, viewed in connection with the intention changed at the vinedresser's request, bears closely on the question of prayer in connection with divine foreknowledge.

7. τρία ἔτη] The three years signify the various periods and phases of God's dealing with the Jews—certainly not the three years of Christ's ministry, as some have thought.

ἵνατι] Elliptical for ἵνα τί γένηται; Plat. *Apol. Soc.* Ὦ θαυμάστε Μέλητε; ἵνα τι ταῦτα λέγεις; cf. *ut quid* in Latin.

ἵνατι καὶ τὴν γῆν καταργεῖ;] 'Why doth it *also* make the ground useless, *besides* bearing no fruit?' Trench quotes Shakespeare appositely:—

> 'The noisome weeds that without profit suck
> The soil's fertility from wholesome flowers.'
> RICH. II. *Act* iii. *Sc.* 4.

καταργεῖν] A favourite word with St. Paul, except with him only found in this passage of the New Testament.

8. τοῦτο τὸ ἔτος] This marks the time of Christ's work upon earth. The digging about the tree and casting dung about it refer to the preaching of the gospel and the call to repentance.

9. κἂν ποιήσῃ καρπόν] 'If (as the result will show).' εἰ δὲ μήγε—'if not (as thou thinkest).' See Winer, § 311.

10-17.] In these verses we have another illustration of the causes which were leading the nation to its ruin. The incident alluded to in the beginning of the chapter reminds us of the turbulent party of the Zealots, who strove to realise the kingdom of God by violence and blood-shedding. Here is an instance of that blind devotion to the letter and want of spiritual discernment, which had so deeply and fatally penetrated the national character. And more particularly the inconsistency is rebuked by which the Jews made their rules for the observance of the sabbath fit in with their selfish love of worldly possessions.

The first incident exhibits a false interpretation of history, the other a false interpretation of the law.

10.] This particular miracle is recorded by St. Luke only. There are several points of contrast between this and the earlier occasions, when the same question came into dispute.

In this later period of the ministry it is possible to discern a more bitter and confirmed hostility on the part of the enemies of Christ.

The sudden anger of the chief of the synagogue expressed by ἀγανακτῶν, may be compared with the terms employed on the earlier occasion, ch. vi.; at first, *v.* 7, παρετήρουν αὐτὸν . . . εἰ ἐν τῷ σαββάτῳ θεραπεύσει: and then, *v.* 11, διελάλουν πρὸς ἀλλήλους τὶ ἂν ποιήσειαν τῷ Ἰησοῦ.

Here is a direct address to the people (τῷ ὄχλῳ) in opposition to Christ's teaching. Formerly some of the Pharisees put a question to the disciples, τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι; Our Lord's rebuke here is sterner and more personal, not so much in a tone of calm argument and of appeal to a principle, as of invective against the hypocritical inconsistency of the Pharisees' conduct. There Jesus is argued with as a teacher, here he is attacked as a declared adversary.

Further, regarding this as an incident in the development of Christianity, we see more plainly asserted than before the principle which St. Paul distinctly enunciates, Col. ii. 16.

11. μὴ δυναμένη] A use of μή which is best explained by the modern idiom which always employs μή with participles.

12. προσεφώνησε] Jesus did not wait for the afflicted woman to entreat his aid, but called her to him out of compassion.

14. ἀγανακτῶν] A word implying fierce *personal* anger or indignation; see Aristoph. *Vespae*, 288, ἀλλ' ὦγαθ' ἀνίστασο, μηδ' οὕτω | σαυτὸν ἔσθιε, μηδ' ἀγανάκτει: cf. Matt. xx. 24, καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν: Mark x. 14, ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά.

ἓξ ἡμέραι εἰσίν] This short but characteristic address of the Rabbi sums up precisely the tone of Pharisaic teaching. He starts from an acknowledged principle of the law, Ex. xx. 9, ἓξ ἡμέρας ἐργᾷ καὶ ποιήσεις πάντα τὰ ἔργα σου, but his deduction is narrow and false, and, as Christ shows, not really acted upon.

15. ὑποκριτά] The word expresses the inconsistency between the words and acts of the Pharisees. It is better to read ὑποκριταί, with ℵ, A, B.

οὐ λύει] This illustration is explained by ἔδησεν ὁ Σατανᾶς: see Lange.

17. καὶ ταῦτα λέγοντος αὐτοῦ] 'And while he was saying,' not, as in E. V., 'When he had said.' There is a similar mistranslation in ch. xvi. 1.

πάντες οἱ ἀντικείμενοι] An organised party in opposition to Christ is implied.

18-21] The two parables point to the mighty effects which will flow from such seemingly small beginnings; the first having regard to the external aspect of the Church, the second to its inner growth. Perhaps, as Godet observes, the marked impression of the preceding miracle on the multitude may have led Jesus to describe the future greatness of the kingdom of Heaven.

19.] The mustard seed was used proverbially of anything very minute; Matt. xvii. 20, and ch. xvii. 6. It is the smallest of seeds, not absolutely, but relatively to the growth of the plant. The expression δένδρον μέγα, however, cannot be pressed, as the mustard plant does not grow to a very great height. Thomson (*Land and Book*) mentions as an exceptional instance that he found it on the plain of Akkar as tall as a horse and its rider. It seems that mustard does not grow in the neighbourhood of the sea of Galilee, as is sometimes asserted,—Tristram, *Nat. Hist. of Bible*, p. 473, where it is added correctly that κατεσκήνωσεν does not mean that the birds build their nests in the mustard tree, but that 'they settle in the branches of it, as the goldfinches and linnets do in flocks, for the sake of the seed, of which they are very fond.'

εἰς κῆπον ἑαυτοῦ] The seed was not cast in the field of nations, but in the special plot of Syrian land—the garden of the Lord.

21.] The work of Christ in the world or in the individual heart resembles very closely the secret, mysterious, and all-pervading effect of leaven. See Sir Bartle Frere on *Indian Missions*, p. 9; speaking of the gradual change wrought by Christianity in India, he says, in regard to religious innovations in general, 'They are always subtle in operation, and generally little noticeable at the outset in comparison with the power of their ultimate operation.'

ζύμῃ] ζύμη is used in a figurative sense of the teaching of the Pharisees, ch. xii. 1, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις: of an evil influence, 1 Cor. v. 6, οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην ἵνα ἦτε νέον φύραμα καθώς ἐστε ἄζυμοι.

Here the reference is to the law requiring that all leaven should be put away from the house on the eve of the Passover; see Lightfoot, Gal. v. 9, who observes that, with the single exception of this parable, leaven is always a symbol of evil.

ἄλευρον—'wheat flour'—almost always used in the plural in classical authors: Herod. vii. 119, ἄλευρά τε καὶ ἄλφιτα ἐποίεον πάντες ἐπὶ μῆνας συχνούς.

σάτα τρία] The σάτον = Heb. *sĕāh*, (measure); three *sĕāhs* = an ephah. In the LXX. version the Hebrew word is translated μέτρον.

22. καὶ διεπορεύετο] This verse certainly seems to mark the commencement of a fresh journey, or at any rate a fresh stage in the last great journey to Jerusalem.

23. οἱ σωζόμενοι] From this passage it would appear that οἱ σωζόμενοι was a recognised religious formula among the Jews, as well as afterwards among the Christians in a special sense; see Acts ii. 47, ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ: cf. 1 Cor. i. 18, 2 Cor. ii. 15. It is important to fix the meaning of the word. σώζεσθαι is used of restoration to health, as ch. viii. 50, μὴ φόβου μόνον πίστευε καὶ σωθήσεται, but it does not, properly speaking, bear the sense of being rescued from a danger, but rather of being kept free from harm, of passing life safely. It signifies then 'to live,' with an added notion of surrounding danger, and sometimes of danger past.

In Polybius vi. 9. 4, the word has this meaning of 'to live,' 'to survive,' with scarcely any idea of escape from danger—καὶ μέχρι μὲν ἂν ἔτι σώζωνται τινὲς τῶν ὑπεροχῆς καὶ δυναστείας πεῖραν εἰληφότων . . . περὶ πλείστου ποιοῦνται τὴν ἰσηγορίαν καὶ τὴν παρρησίαν. We trace the same meaning in Plat. *Apol. Soc.* p. 36, ἡγησάμενος ἐμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ' ἰόντα σώζεσθαι, where σώζεσθαι signifies 'to live,' 'to keep one's-self safe in the whirl of state business,' etc., 'to get along,' hence οἱ σωζόμενοι in this special sense is applied to those who are living the true ζωή, who are kept safe from the world, who have eternal life. σωτηρία, then, like *salus* in Latin, is 'security from evil,' 'welfare,' 'happiness in life;' cf.

Eur. *Med.* 13, αὐτή τε πάντα συμφέρουσ' Ἰάσονι | ἥπερ μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ. In the same play, *l.* 915, there is an interesting variant, σωτηρίαν for προμηθίαν, which points to the same meaning of σωτηρία. Cf. Thuc. vii. 44, ἐπειδὴ ἐς τὸ ὁμαλὸν οἱ σῳζόμενοι ἄνωθεν καταβαῖεν, where οἱ σωζ. is used of the soldiers who were fighting their way down from the Epipolae to the plain.

Add to this the contrast between ζωή and ἀπώλεια, Matt. vii. 13, 14, and between τοῖς ἀπολλυμένοις and τοῖς σωζομένοις, 1 Cor. i. 18,—ζωή is to σωζομένοις what ἀπώλεια is to ἀπολλυμένοις.

In ch xviii. the expressions ζωὴν αἰώνιον κληρονομεῖν and εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν and σωθῆναι may be regarded as nearly identical. So in ch. x. 28, ζήσῃ = σωθήσει: cf. also ἡ πίστις σου σέσωκέ σε, ch. xvii. 19, with ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, quoted in Rom. i. 17.

For the thought, see Collects for second and third Sundays in Lent.

24. ἀγωνίζεσθε εἰσελθεῖν, κ.τ.λ.] The drift of our Lord's answer (which is not addressed to the questioner, nor, indeed, does it directly meet his inquiry) seems to be—'Don't think of the number of those who have eternal life; that is to a certain extent an external thing; but look to *yourselves*, consider your own state.'

ἀγωνίζεσθε] 'Keep on striving, or contending.' The word expresses the condition of the eternal life on earth. The thought of this word in connection with οἱ σῳζόμενοι is illustrated by the passage of Thuc. quoted above. The discouraging nature of the answer may have to be sought in the character of the questioner: 'Some who seek the kingdom shall fail to reach it.'

The special reference is to the Jews, and to the Pharisees as their representative leaders.

εἰσελθεῖν διὰ τῆς στενῆς πύλης] St. Matthew (vii. 13, 14) records this saying more fully, but isolates it from the connection which St. Luke has preserved (*v.* 25). The true meaning will be found by taking St. Matthew's fuller report of the saying in conjunction with St. Luke's further illustration. St.

Matthew says, 'Enter ye in at (through) the strait gate: for wide is the gate and broad is the way that leadeth to destruction (ἀπώλειαν), and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life (ζωήν), and few there be that find it.' St. Luke leads us by his illustration to think of a palace, the true and only approach to which is by a narrow postern, discerned by few. The majority, deceived by the magnificence of a grand portico, throng in thereat, and are brought to destruction.

Taking the two reports in connection, we learn that the palace of St. Luke is ζωή, life in its highest sense. The narrow gate leads to the house of eternal life; those who enter are οἱ σωζόμενοι, who live in the presence of the οἰκοδεσπότης, who is the Lord of life.

25.] The time will come when the narrow postern shall be closed. The possibility of eternal life will not always be present to a man.

26.] These are the words of those who rely upon external claims, the words of Jews, who boasted of their national privileges and exclusive rights. We see once more the central gospel idea of the inner life set forth. Outside knowledge of Christ avails nothing.

These men saw Christ, but did not know Him or become like Him, as they will who see Him with the purified and spiritual eye; 1 John iii. 2, οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι.

28.] βρυγμός and βρύγμα seem to occur very rarely. Both forms are late.

29. ἀνακλιθήσονται] The kingdom of God is represented under the image of a great banquet—an image more fully expanded elsewhere,—to which many are invited from every part of the world.

31.] The scene once more shifts to Galilee. Herod Antipas was doubtless desirous that Jesus, whose influence was great and would appear dangerous to the murderer of John the Baptist, should leave his dominions. The Pharisees were no less eager that the great prophet should go to Jerusalem, and so place himself in their power. Hence this

unnatural alliance between Herod and the Pharisees, who were only united by a common hatred.

It is clear, however, that the Pharisees did not really believe that Jesus was in danger in Galilee; for if Herod had put Jesus to death, their end would have been gained. Possibly, therefore, the Pharisees used words that had no element of truth in them whatever, or else they may have turned to their own purposes an idle rumour to which they gave no credence themselves. Regarded in this light, the expression *τῇ ἀλώπεκι ταύτῃ* was directed against the subtle policy of the Pharisees quite as much as against the crafty king. For this view, see Maldonatus, and Trench, *Studies in the Gospels*.[1]

τῇ ἀλώπεκι ταύτῃ] Herod had acted with craft, not daring either openly to banish Jesus or to put Him to death. The true King does not stoop to subtlety, or swerve for one instant from his proposed plan, carrying *that* through in spite of the craft of Herod or the malice of the Pharisees.

32. *τελειοῦμαι*] The middle voice implies the voluntary self-surrender of Jesus to death: 'I bring my work to an accomplishment.' The verb was used afterwards in the special sense of the finishing of a Christian's work by death; see Liddell and Scott. The present tense used of a future event indicates certainty of fulfilment.

33. *πλὴν δεῖ με σήμερον, κ.τ.λ.*] These words are parenthetical, and refer to *τελειοῦμαι*, 'only, before that, I have still an appointed task to do.' *δεῖ* marks from time to time the working out of the divine plan in the life of Christ.

ὅτι must be referred to *τελειοῦμαι*. It is implied that the accomplishment must take place in Jerusalem; *ὅτι* gives the reason why this should be so.

Olshausen is tempted to read *τὸν προφήτην* here. It is,

[1] It has been suggested to me as possible, that one reason why the Pharisees were anxious that our Lord should leave Galilee, was a fear lest He should get a hold over Herod, who was anxious, as we know, to hear Him, and who had in many things heard John gladly. If the Pharisees were aware that Herod was secretly making an effort to see Jesus, they would have more colour for their suggestion that it was in order to kill Him.

however, possible that προφήτην without the article may stand for *the* prophet; it probably does so in John vii. 52.

May we not see in these words a divine and noble irony, which is very far-reaching, and sums up in a few words the sad result of Jewish history?

34. Ἱερουσαλὴμ, Ἱερουσαλήμ] This is a touching and beautiful turn of thought. As soon as the word Jerusalem (*v.* 33) passes the lips of Jesus, all else is forgotten. The crafty king and his evil messengers vanish from the mind; there is one thought that fills all the soul of Jesus—the beloved city of God.

ποσάκις] By some thought to denote the many occasions on which Jesus visited Jerusalem. But the adverb may refer to the calls to repentance by the prophets.

For this figure, cf. Ps. xvii. 8, Is. xxxi. 5; also see Eur. *Herc. Fur.* 71, οἱ δ' Ἡράκλειοι παῖδες οὓς ὑπὸ πτεροῖς | σώζω νεοσσοὺς ὄρνις ὡς ὑφειμένη.

35. οἶκος] Either (1) 'the temple,' when the passage would mean, 'the temple is being left desolate, bereft of the presence of Christ;' or (2) 'the land and people of Israel,' when the meaning would be, 'to you is your land being left.' The reading ἔρημος is doubtful. This is a fitting termination to a chapter which began by describing the signs that portended the coming destruction of the nation.

ὑμῖν ὁ οἶκος ὑμῶν] The repetition of ὑμῖν ὑμῶν is emphatic, and seems to imply—'the house is no longer God's, but yours.'

ἕως ἂν ἥξῃ] 'Until the time come, as it certainly shall come.'

ὅτε εἴπητε] 'When ye shall say,' a use of the subjunctive which cannot be paralleled in Attic Greek, but is frequent in Homer; see Homer, *Il.* vii. 87, καί ποτέ τις εἴπῃσι, compared with line 91, ὥς ποτέ τις ἐρέει, where the future indicative is used as exactly equivalent to the aorist subjunctive.

CHAPTER XIV.

A Feast on the Sabbath-day.

1. *σαββάτῳ φαγεῖν ἄρτον*] It was not thought unlawful for a Jew to give entertainments on the sabbath. It was easy to bring this within the letter of the law. The extravagance of the Jews' sabbatical entertainments afterwards became proverbial: 'Observa diem sabbati non Judaicis deliciis.'

παρατηρούμενοι αὐτόν] The expression seems to mark the evil designs of the Pharisee who invited Jesus, though there is no such notion of wrongly observing in the word *παρατηρεῖσθαι* itself, which signifies to 'observe minutely.' See Lightfoot on Gal. iv. 10, who further observes that the middle voice enhances the idea of interested and invidious observance.

2.] It seems not unlikely, that this afflicted man was purposely introduced into the presence of Jesus.

3. *ἀποκριθείς*] 'Answering their thoughts or their words.'

εἰ ἔξεστι] This use of *εἰ* in direct questions, is found several times in St. Luke's writings—ch. xiii. 23, xxii. 49, Acts i. 6, etc. The usage which arises from an ellipse, 'say *whether*,' is common in the later Greek authors. In Attic Greek the use never occurs; passages sometimes adduced as affording instances of the usage can be otherwise explained. In many cases the var. lect. *ἤ* is to be preferred; see Winer, 638.

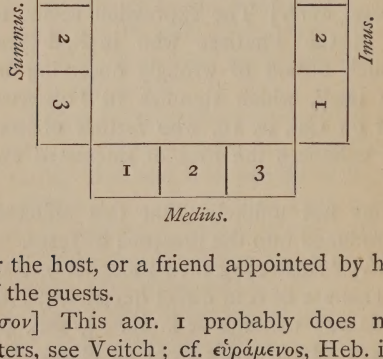
5.] For *ὄνος* ℵ and A have *υἱός*. 'When your affection or your interest is concerned, do *ye* not save life on the sabbath-day? Shall I not care for mine as ye for yours?'

7.] Christ, after this special rebuke to the Pharisees, addresses himself first (*vv.* 7-11) to his fellow-guests, then (*vv.* 12-14) to his host, and lastly to all who were with him at this feast (*vv.* 15-24).

ἐπέχων (*νοῦν*)] Lat. *animadvertere.*

ἐξελέγοντο] 'They were then choosing;' the action is relative to ἔλεγε.

8. μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν] Not, as in E. V., 'sit not down in the highest room,' but rather, 'recline not at the chief place' [in the triclinium]. The Jews in our Lord's time had adopted the Roman fashion of reclining at meals. The place of honour at the triclinium was on the right of (3) the lectus medius (Imus in Medio). For further information, see Becker's *Gallus*, *Excursus*, ii.; Plutarch, *Sympos.* i. 3; Horace, *Sat.* ii. 8.



9.] Either the host, or a friend appointed by him, arranged the order of the guests.

10. ἀνάπεσον] This aor. 1 probably does not occur in classical writers, see Veitch; cf. εὐράμενος, Heb. ix. 12.

12. τῷ κεκληκότι αὐτόν] According to the usual arrangement of the triclinium, the host sat at the top of the imus lectus (1) thus being placed next to his most honoured guest. Possibly Jesus was in that last position.

ἄριστον ἢ δεῖπνον] 'Prandium vel coenam.'

μὴ φώνει] For the classical κάλει. The host as well as the guest must be humble, each in his own way and character.

μήποτε καὶ αὐτοί σε ἀντικαλέσωσι] In this final clause there is a subtle irony, the very reason why people ask the rich often being that they may be asked again, and so repaid.

13. δοχή] See note on ch. v. 29.

14. ἐν τῇ ἀναστάσει τῶν δικαίων] Cf. 1 Thess. iv. 16, οἱ

νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον: see also 1 Cor. xiv. 22, 23; Rev. xx. 4, 5.

15. μακάριος ὃς φάγεται ἄρτον] It was a prevalent thought among the Jews that the 'kingdom' was to be ushered in by a grand banquet.—Trench *On the Parables*, p. 362. The questioner thought, 'I shall partake of this feast as one of the favoured nation.' The parable shows that only those who accepted the call, and made no worldly excuse, should have a share in the feast.

φάγεται] This future for the classical ἔδομαι appears in the LXX.; in the Apocr. *Sir.* xxxvi. 23, the same form is used for a present tense. Such instances may be indications of an original identity in the tense-forms of present and future; see Clyde's *Greek Syntax*, § 33.

16.] There are several points of difference between this parable and that of the marriage-feast (Matt. xxii. 2, etc.). Here the host is a private person, there he is a king. Here the guests make excuses, but no vengeance on them is recorded, only exclusion; there the excuses are not particularised, and the conduct of the invited is worse,—some ill-treated and slew the king's servants. There the king destroys the murderers with his armies, and burns their city. Again, here there is only one sending forth for guests, in St. Matthew there are two. Here the guest who had no wedding garment is not mentioned, whereas that is an important incident in St. Matthew's narrative.

ἐκάλεσε] A technical word, Matt. xxii. 3; 1 Cor. x. 27; Phil. iii. 14, ἡ ἄνω κλῆσις.

17. ἀπέστειλε τὸν δοῦλον] This was in accordance with Eastern custom; cf. Esther v. 8, and vi. 14.

τῇ ὥρᾳ τοῦ δείπνου] This corresponds with the 'fulness of time' at which Christ came.

18. ἀπὸ μιᾶς (γνώμης)] Cf. Thuc. i. 15, ἀπὸ τῆς ἴσης: 'proceeding from one determination;' Herod. i. 4. 21, ἐκ μιᾶς φωνῆς.

The *first* call, *v.* 17, summons the host's particular friends —the Jews. The *second*, *v.* 22, those who have faith, and who feel the need of Christ—the faithful Gentiles. The *third*,

v. 23, seems to imply an extension of the mission to nations less ready to hear the gospel, not naturally disposed to it.

Or more probably the three classes signify—(1) the Pharisees; (2) the Publicans and Sinners; (3) the Heathen who are eager to become proselytes.

The excuses comprise those which proceed from—(1) Pride; (2) Wealth; (3) Self-indulgence; and (as is often the case) point to the abuse of things innocent in themselves.

21. εἰς τὰς πλατείας καὶ ῥύμας] πλατ. 'the broad streets or open spaces of the city;' ῥύμαι, 'the narrow lanes,' 'alleys.' The classical sense of ῥύμη is, a 'violent movement,' 'rushing;' this stronger force becomes softened so as to mean 'a going,' and so like 'alley' (Fr. *aller*), 'a narrow lane'—perhaps because a stream rushes in narrow places. Polyb. uses the word for the streets in a camp, vi. 29. 1. From *Lob. Phryn.* 404, we learn that ῥύμη was a vernacular word which should have no place in the literary language.

23.] Those who would justify persecution from the use of ἀνάγκασον in this passage make the mistake of the Jews, who thought that all who belonged externally to Israel should partake of the Supper. Force can make men external Christians only, it cannot persuade them to love and follow Christ.

26. καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ] In the parallel passage in St. Matthew the expression is less strong, ὁ φιλῶν πατέρα καὶ μητέρα ὑπὲρ ἐμέ. But the force of οὐ μισεῖ must not be weakened; see below.

καὶ τὴν ἑαυτοῦ ψυχήν] The explanation of this clears up the meaning of the whole passage. A man seeks Christ because he loves his own soul most truly; but he hates his soul, *i.e.* he refuses to comply with its desires which are anti-christian. So by hating our friends, is meant refusing to yield to their persuasions which are against Christ; hating them so far as they represent the world and not Christ. The outward act looks as if it proceeded from hate viewed aright, and in regard to the *motive* it is found to result from love in its highest sense.

The noble passage in Homer, *Il.* vi. 440 *sqq.* supplies us with an analogous sentiment in heathen morality. There

Hector refuses to give up duty, or to save his life, even for the sake of Andromache and Astyanax, though he saw as a possible consequence the enslavement of his wife.

28.] The first of these short parables represents the vastness of the Christian enterprise. In that respect it is compared to a tower. The second sets it forth as full of difficulty —an army advancing against hostile forces. In either case failure would result in ridicule or contempt: better not to make the attempt at all, than to fail.

31. *πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ*] The question has been asked, Who is the other king against whom the army advances? If the power of evil, how can any peace be made with that? The difficulty has led some to give an entirely different interpretation to the parables, by which the 'other king' is regarded as God, and the tower, not as the Christian life, but as a man's endeavour to live his own life in opposition to Christ. But is there not a still greater difficulty in connecting this interpretation with *vv.* 25-27, the thought of which is 'he who would follow me must count the cost'? The parables illustrate *this* thought, not the thought 'he who would oppose himself to me must count the cost.'

32. *ἐρωτᾷ τὰ πρὸς εἰρήνην*] The proposals for peace imply the failure of the expedition; they are the preliminary step to submission or certain defeat by a superior army, and correspond to the cessation of building in the case of the tower.

34.] The connection seems to be this: salt, *i.e.* true Christianity, is good. But, if that is not perfect, accompanied by complete renunciation of the world, if failure succeeds to the first enthusiasm, the end is worse than the beginning; see Heb. vi. 4-6, *ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν.*

μωρανθῇ] The classical force of *μωραίνειν* is 'to be foolish,' the later meaning, with the more usual force of verbs in *-αίνω*, is 'to make insipid.' For the interchange of meaning cf. *sapere, sapientia, insipidus; sal, sales*, 'salt,' then 'wit;' *insulsus*, 'unsalted,' then 'stupid.'

CHAPTER XV.

Three Parables.

1. οἱ τελῶναι] The Publicani at Rome were often men of great distinction, belonging to the Equestrian order: Cic. *pro leg. Man.* 7, 'Publicani homines et honestissimi et ornatissimi.' The τελῶναι referred to here were of a very inferior order called *portitores*, *exactores*. It would be impossible to find a parallel in modern society of a class at once so scorned and so hated as were the Publicani in the subject provinces and *regna* of the Roman Empire. Among the Jews, where the feeling of patriotism was most intense, the scorn and hate were proportionately vehement. The testimony of these men was not received in the courts of law; it was unlawful to change money with them; they were of less account than the heathen.

It was with such men, however, that Christ lived on terms of close familiarity,—προσδέχεται καὶ συνεσθίει αὐτοῖς.

3-32.] The three parables which follow explain and justify this familiarity in answer to the murmurs of the Pharisees. The parables of the lost sheep and the lost drachma illustrate the individual love of God towards each particular lost sinner. The parable of the prodigal son illustrates the attitude of the repentant soul to the loving God. It is the same teaching viewed from the human side.

In the first place, God's love extends even to the hated publican; in the second place, even the publican is susceptible of μετάνοια. It is unsafe to press the meaning of each separate incident in a parable, but some will be noticed below which seem to give force to the leading thought.

4. ἄνθρωπος ἐξ ὑμῶν] These words point to the *form* of the parable; it is an appeal to common experience.

There is no more favourite representation of Christ in the Catacombs than in the character of the Good Shepherd.

ἐν τῇ ἐρήμῳ] The grassy plains which formed the ordinary pastures for the sheep. The ninety and nine sheep were not left in danger or neglected, as the E. V. 'wilderness' might seem to imply.

5. ἐπὶ τοὺς ὤμους ἑαυτοῦ] 'His *own* shoulders;' 'Himself bare our infirmities.' χαίρων, 'rejoicing,'—a human analogy, which must not be pressed; for man, who is vexed by uncertainty, rejoices when the trial is over, but God, who foresees the result, can have no such cause for rejoicing.

6. συγκαλεῖ] True joy is essentially unselfish. Compare the active συγκαλεῖ of this verse with the middle συγκαλεῖται of *v.* 9. Tischendorf reads the active in both cases. The middle would mean 'calls together to himself.' See Winer, *Grammar*, p. 321.

ἐλθὼν εἰς τὸν οἶκον] The lost sheep, as Godet remarks, was not only brought back to the pasture; it was carried to the shepherd's home. The repentant publican is received into greater favour than the chosen race, the righteous 'who need no repentance.' This is also one of the thoughts in the parable of the prodigal son.

7.] For this use of ἤ where a comparative notion is implied, cf. ch. xvii. 2, λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς . . . ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.

οἵτινες οὐ χρείαν ἔχουσι μετανοίας] Is this an instance of the irony which Christ employs at times? Or is the reference to those who were just according to the law, greater than whom is the least in 'the kingdom of heaven'?

Trench quotes Gregory the Great: 'Dux in proelio plus eum militem diligit qui post fugam conversus fortiter hostem premit quam illum qui nunquam terga praebuit et nunquam fortiter aliquid gessit.'

8. δραχμάς δέκα] δραχμή (from δράσσομαι), 'what one can grasp in the hand,' then a coin of defined value, nearly equal to the Roman denarius, about 9¾d. of our money. It

is not improbable that there is an allusion to the 'semadi,' or roll of coins, worn to this day by the women of Nazareth and its neighbourhood round the face. See Tristram's *Topography of the Holy Land*, p. 236.

Those who find a deep meaning in each expression of the parable remark that the money is stamped with the likeness of the great King, and is one of ten, not one of a hundred, and see in this an image of those who, having professed Christ in baptism, have fallen, and been lost. But is not this to forget that the parable was spoken on a particular occasion, to bring a particular lesson home to the Pharisees, εἶπε πρὸς αὐτοὺς τὴν παραβολὴν ταύτην?

σαροῦν] A form rejected by the Attic purists in favour of σαίρειν: *Lob. Phryn.* 83.

11-32] The parable of the prodigal son, or (to follow out the train of thought in this chapter) the parable of the 'son who was lost and was found.' In interpreting the parable, regard (1) its simple but sublime pathos as a story of parental love and forgiveness, the image which Christ presents to us of the divine surpassing love of our heavenly Father. (2) Its relation to the preceding parables. In them we are taught to contemplate the love of God, which seeks the sinner who is lost and who makes no effort of his own to return. Here we learn the part that the sinner takes in his own conversion. It is the history of a human soul losing itself and finding itself, departing from God and returning to God. (3) Its immediate reference. The occasion of this group of parables leads us to see in the lost son, the publican; in the elder son, the Pharisee. (4) Its wider teaching. The Pharisee and publican must be regarded as representative of the Jew and Gentile. Such an extended meaning doubtless made itself felt with the Gentile St. Luke, who alone records this parable.

12. τὸ ἐπιβάλλον μέρος] Cf. Herod. iv. 115, ἐλθόντες παρὰ τοὺς τοκέας ἀπολάχετε τῶν κτημάτων τὸ μέρος . . . ἐπεί τε δὲ ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον ἦλθον ὀπίσω.

13. καὶ μετ' οὐ πολλὰς ἡμέρας, κ.τ.λ.] The first desire is to be free from restraint; this is succeeded by the wish for separa-

tion. The heart often becomes estranged before the conduct of a man shows complete alienation (*χώραν μακράν*).

ἄσωτος, according to Aristotle, is the opposite extreme to *ἀνελεύθερος*, the spendthrift opposed to the niggard: *ὁ μὲν γὰρ ἄσωτος ἐν μὲν προέσει ὑπερβάλλει ἐν δὲ λήψει ἐλλείπει ὁ δ' ἀνελεύθερος ἐν μὲν λήψει ὑπερβάλλει ἐν δέ προέσει ἐλλείπει, Eth. Nic.* ii. 7. 4.

14. *λιμὸς ἰσχυρά*] The weight of the MS. authority is in favour of *ἰσχυρά*, not *ἰσχυρός*, as of *μεγάλη*, ch. iv. 25, and *μεγάλην*, Acts xi. 28.

The feminine marks a Doric usage. Aristoph. makes the Megarian whom he introduces in the *Acharnians*, 698, use *λιμός* in the feminine: *τὰ πρᾶτα πειρασεῖσθε τᾶς λιμῶ κακῶς.*

15. *κολλᾶσθαι*] With one or two doubtful exceptions, this word is confined to St. Paul and St. Luke of New Testament writers, with them only used in its metaphorical sense of clinging to a person or thing. The classical use of the word is (1) 'to glue;' (2) 'to inlay,' 'join very closely:' *κεκόλληται γένος πρὸς ἄτᾳ*, Aesch. *Ag.* 1566.

ἑνὶ τῶν πολιτῶν] The citizen of that country is the sinner who has become familiarised with sin and unrestraint, or perhaps the 'Prince of this world.' The only satisfaction which the natural craving of the soul (*λιμὸς ἰσχυρά*) receives from this is the satisfaction of the lowest desires. The sensual rites and brutalities of heathenism are results of estrangement from God.

16. *κεράτια*] (*κέρας*) The fruit of the carob, bean-shaped, and curved like a little horn. It is common in South Italy and the Levant, and was and is used even for human food. Its kernels served as weights among the Jews. The name survives in our word 'carat,' which we owe to the Arabians.

καὶ οὐδεὶς ἐδίδου αὐτῷ] Still no one was giving anything to satisfy him. The object of *ἐδίδου* is indefinite, and not *τὰ κεράτια.*

17. *εἰς ἑαυτὸν δὲ ἐλθών*] 'He came to his real self.' To come to one's-self is to come to God.

πόσοι μίσθιοι, κ.τ.λ.] The lower animals, the very trees and fields, are sustained and fed by the love of our heavenly Father. This love of God, shown in nature, assures the prodigal son of God's love to him.

20. *καὶ δραμὼν ἐπέπεσεν*] The eager affection of the father, his great desire to welcome the returning son, is the parallel to the shepherd who seeks his lost sheep, and to the woman who seeks her drachma. All three incidents are most true to nature.

δραμών] As a mark of eagerness, cf. Mark v. 6, *ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε καὶ προσεκύνησεν αὐτῷ.*

κατεφίλησεν] The kiss is more than a sign of affection; it is a pledge of reconciliation and peace: Gen. xxxiii. 4, 2 Sam. xiv. 33, Ps. ii. 12. For the force of *κατά*, see ch. vii. 45.

21. *ἥμαρτον*] 'I sinned,' not 'I have sinned.' We learn here that repentance does not cease with forgiveness; cf. Ezek. xxxvi. 31, 'Then (after forgiveness) shall ye remember your own evil ways, and your doings which were not good, and shall loathe yourselves in your own sight for your iniquities and your abominations.'

The prodigal son omits one petition which he had thought of preferring, *ποίησόν με ὡς ἕνα τῶν μισθίων σου, v.* 19. He had not pictured to himself the greatness of his father's love when he was in the far country; or perhaps we are to think of the father leaving no opportunity for that request.

ἐνώπιον] Hellenistic, and chiefly employed in the New Testament by St. Luke, St. John, and St. Paul. It is one of those non-classical words which are employed most frequently by St. Paul and St. Luke, the most cultivated of the sacred writers. In Theoc. xxii. 152 the words occur—

> *ἢ μὰν πολλάκις ὔμμιν ἐνώπιος ἀμφοτέροισιν*
> *αὐτὸς ἐγὼ τάδ' ἔειπα.*

22. *τὴν στολὴν τὴν πρώτην*] 'The righteousness of Christ,' 'holiness of soul;' comp. such expressions as 'clothed in righteousness;' see Ezek. iii. 6. The robe, the ring, and the sandals mark the complete restitution to sonship. We may also, perhaps, trace in the words the thought of return from slavery to freedom. At Rome, the (manumitted) slave on

obtaining his freedom assumed the toga, the distinctive dress of the free Roman citizen; then, for the first time, he had the right of wearing shoes or sandals: Juv. vii. 16, 'altera quos nudo traducit Gallia talo.' The *jus anuli* at this period was restricted to those on whom it had been conferred by the Emperor. In former times of the Republic the ring had been distinctive of free citizens.

25. συμφωνίας καὶ χορῶν] 'Music and dancing;' not of the guests, as we might suppose, but of singers and dancers hired for the occasion. Cf. Eur. *Ion*, 1177, where, speaking of the incidents of a feast made in honour of a new-found son, the messenger says, ἐπεὶ δ' ἐς αὐλοὺς ἦκον.

26. τί εἴη ταῦτα] 'What this could possibly be.' No brotherly instinct told him the truth; no filial confidence prompted him to rejoice with his father. So the Pharisees were unable to understand Christ's love for sinners.

28.] 'These latter verses represent the character of the Pharisee who sincerely strives to keep the law, and is free from glaring sins, but still occupies a strictly legal standpoint. His legal righteousness goes without especial rebuke; but his envy (*v.* 28), and his want of love ("the fulfilling of the law") show clearly the emptiness of his morality.'—Neander, *Life of Jesus*, Bohn's trans. p. 232.

οὐκ ἤθελεν εἰσελθεῖν] 'Refused to enter,' as the Pharisees and the Jewish race in general refused to enter the kingdom of God, and to accept the gospel. Cf. Acts xiii. 46, and many other passages describing the rejection of the apostles' preaching by the Jews.

29. τοσαῦτα ἔτη δουλεύω σοι] Bengel makes the admirably simple comment on this, '*servus erat.*' The freedom of the gospel was unknown to the Pharisee. In obedience to the letter he missed the great principle of religion.

30. ὁ υἱός σου] He does not say ὁ ἀδελφός μου, though the father in his reproof points to that natural connection.

ἦλθεν] '*Venit* dicit ut de alieno loquens, non, *rediit.*'—Bengel.

31. σὺ πάντοτε μετ' ἐμοῦ εἶ] 'This ought to be enough for thee—having me thou hast all.'

πάντα τὰ ἐμὰ σά ἐστιν] 'All mine are thine. The enriching of thy brother makes thee none the less rich.'

The Pharisee too had all that was God's; he had that in which the good shepherd chiefly rejoiced, the recovery of the lost sinner. But this was no joy to the Pharisee, who rebuked Jesus when he received sinners.

CHAPTER XVI.

1.] *The parable of the Unjust Steward.*

The incidents of this parable, as of that narrated, ch. xii. 42, are conceived as taking place in one of the latifundia, or large estates worked by slaves, which had become common at this period in Italy to the destruction of small holdings.[1]

The οἰκονόμος answers to the *procurator*, to whom the entire management of the estate, sometimes even of two estates, was committed. Pliny, *Ep.* iii. 19 (quoted by Becker, Gallus, *Excursus* iii.), speaking of two country proprietors, says, 'Posse utraque eadem opera, eodem viatico invisere, sub eodem procuratore ac poene iisdem actoribus.'

In ch. xii. 42 the οἰκονόμος answers to the villicus in a Roman estate, who was generally himself a slave, and whose charge was confined exclusively to the farming. 'Si mandandum aliquid procuratori de agricultura, aut imperandum villico est.'—Cic. *De Or.* i. 58.

The parable is one of well-known difficulty. But it would appear that much of that difficulty arises from attempting to give a particular spiritual significance to each point. Christ himself indicates the true lesson of the parable, *v.* 9.

The steward, quite apart from the question of his guilt or innocence, displayed worldly prudence. Even so must Christians display prudence in heavenly matters. 'How much could the children of light do for the kingdom of God if they

[1] It is a point to be settled whether these latifundia existed in Palestine, and whether they were farmed by Jews or by foreigners; or whether the picture is derived from a great Roman estate, of which many Jews would have a familiar and painful experience.

would only imitate even *bad* worldly men in their prudence and quickness in suiting the right means to an end.'

οἰκονόμον] This word is confined in its New Testament use to St. Luke and St. Paul, with the exception of one passage, 1 Pet. iv. 10.

With St. Paul often in a metaphorical sense: 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ: Tit. i. 7, ὡς Θεοῦ οἰκονόμον.

διαβλήθη] The classical meaning of διαβάλλειν is to 'slander or libel,' to accuse with an added notion that the accusation is false; it is doubtful whether this sense of accusing on just grounds is classical.

διασκορπίζων] See ch. xi. 23.

2. τὸν λόγον] Not '*an* account of thy stewardship,' but '*the* account,'—the official statement of the property and management of the estate.

The false dealing of the steward seems to have consisted in overcharging the debtors and in paying to his lord smaller sums than those actually received, and in squandering (διασκορπίζων) the difference. In having the bills corrected, the steward would make the accounts tally with the sums paid in by him to his master's treasury. The lord, while detecting the fraud, admires the shrewdness of his steward, who aimed by one and the same act at covering his own delinquencies and winning favour from his lord's debtors.

5.] The debtors were either tenants, or merchants (Godet) who traded with the lord of the estate.

7. ἑκατὸν κόρους] The κόρος (kor, homer) was the largest Hebrew measure of capacity, containing more than ten times as much as the βάτος (bath).

8.] This praise of the steward's shrewd cunning, even though his dishonesty had become apparent, would appear far more natural in the East than among us.

ὁ κύριος] We can hardly hesitate to refer this immediately to the lord of the estate, though some have thought that Christ was designated in this passage by ὁ κύριος. But in any case Christ identifies himself with the κύριος of the parable in the commendation of the unjust steward's prudence.

τὸν οἰκονόμον τῆς ἀδικίας=the 'unjust' or rather 'dishonest' (see in *v.* 10 the contrast between πιστός and ἀδικός) steward, just as κριτὴς τῆς ἀδικίας='the unjust judge.' Cf. Gesenius, *Hebrew Grammar*, p. 237: 'In the Hebrew language there is a want of adjectives in proportion to the substantives, and some classes of adjectives, such as those of material, are almost entirely wanting. This deficiency is sometimes supplied by placing a substantive in the genitive case, expressing a quality after a noun which possesses that quality.' This results partly from the greater vividness of an Oriental language; but cf. French, 'des vases d'or,' 'un homme de bien.'

φρονίμως] Not 'wisely,' but rather 'prudently'—φρόνησις is 'practical wisdom.'

ὑπέρ] After a comparative, on the same principle by which the use of prepositions generally increases in the later stages of a language. The idiom arises from a rhetorical straining after effect and strength of expression; Judg. xi. 25, ἀγαθώτερος σὺ ὑπὲρ Βαλάκ, υἱὸν Σεπφώρ.

τοὺς υἱοὺς τοῦ φωτός, 'the children of light,' are those who are illuminated by the teaching of Christ; see John xii. 36, ἕως τὸ φῶς ἔχετε πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

εἰς τὴν γενεὰν τὴν ἑαυτῶν] By the γενεά are meant those who are like-minded with a man, who surround him and have dealings with him; then generally 'surrounding circumstances.'

9. φίλους ἐκ μαμωνᾶ] ἐκ denotes either (1) The *material* out of which friends are made, as ἔκπωμα ἐκ ξύλου: see Jelf, 621; cf. ch. iii. 8, ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ: Latin, *ex nitido fit rusticus;* or (2) 'That from which friends are acquired,' 'the *means* whereby friends are won.'

μαμωνᾶ is the Greek form of an Aramaic word signifying 'money.'

Our Lord's charge is therefore either, (1) according to the first meaning of ἐκ, 'Make friends of money, which is naturally your enemy, the love of which is idolatry, and which is apt to estrange you from God:' money, and (extending the meaning) power, opportunities, etc., become for the wise man not hindrances and snares but helpful friends fitting him for and receiving him into the kingdom of heaven; or, (2) taking the

second meaning ascribed to ἐκ—'Win friends for yourselves by the right use of money. The poor, whom for Christ's sake you have visited and relieved, will be the friends who welcome you into heaven.' Remember, in connection with this explanation, that to relieve the hungry and thirsty, the sick and the prisoners, is to give meat and drink to Christ, to visit Him when He is sick or in prison. Christ therefore will be the friend made out of (ἐκ) mammon who will receive his disciples into everlasting habitations.

For ὅταν ἐκλίπητε the *var. lect.* ὅταν ἐκλίπῃ is to be preferred.

δέξωνται] The subject is indefinite by a common late usage, though here the notion of φίλοι is present.

10. ἐλαχίστῳ . . . πολλῷ] There is an implied contrast between the greatness of the future life in comparison with the present life. It is also implied by the word πιστός that responsibility does not cease with this life.

11.] Mammon is said to be ἄδικον or dishonest, as being the origin and cause of dishonesty.

τὸ ἀληθινόν] Cf., by way of contrast, Matt. xiii. 22, ἡ ἀπάτη τοῦ πλούτου.

12. ἀλλοτρίῳ] By a reference to the pervading thought of the parable, we are taught that we are οἰκονόμοι, earthly possessions are not our own,—in some sense, we shall hereafter have possessions which are more really our own.

13.] Another warning in this matter of wealth or mammon (which is here personified). We must not allow mammon to gain the mastery of us. This destroys the singleness of the Christian life. It is idolatry; τὴν πλεονεξίαν ἥτις ἐστὶν εἰδωλατρεία, Col. iii. 5.

14-18.] These verses may be regarded as forming an introduction to the parable of Lazarus, and as explaining its teaching. But whether the various sayings were spoken in the connection in which we have them recorded, or are to be viewed as detached utterances of our Lord, is uncertain. Possibly the arguments are not fully drawn out, as being applicable mainly to the Jews, and not to St. Luke's Gentile readers. In any case, the passage bears marks of abbreviation, and the logical connection is certainly obscure.

14. *καὶ οἱ Φαρισαῖοι*] The Pharisees were listeners as well as the *μαθηταί*, to whom the discourse was addressed, *v.* 1.

φιλάργυροι ὑπάρχοντες marks the reason why this discourse peculiarly affected them.

ἐξεμυκτήριζον] Lit. 'to turn up the nose at a person,' 'naso suspendere adunco;' then 'to sneer,' 'to mock with an ironical smile.' Quint. viii. 6. 59 defines *μυκτηρισμός* as 'dissimulatus quidam sed non latens risus.' The simple verb *μυκτηρίζειν* is used in one passage of the New Testament—Gal. vi. 7, *Θεὸς οὐ μυκτηρίζεται* (see Lightfoot and Ellicott on this passage). The compound *ἐκμυκτηρίζειν*, a strengthened late form, occurs in the LXX. See *e.g.* Ps. ii. 4, *ὁ Κύριος ἐκμυκτηριεῖ αὐτούς*.

The sneer arose from scorn of the poor and lowly Nazarene discoursing about riches at all; and was especially directed against his thought, that love of God and love of riches are incompatible.

15.] Christ's answer goes directly to the root of evil in the Pharisee's heart. They made themselves appear just to men, but at heart they were covetous—devouring widows' houses.

ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν] 'God knoweth your hearts (and does not justify you) because,' etc.

Cf. Acts xv. 8, *ὁ καρδιογνώστης Θεός*.

τὸ ἐν ἀνθρώποις ὑψηλόν] The Pharisees themselves—or, rather, their life and conduct—and the respect which this gained for them.

βδέλυγμα] From *βδέω*, and so, literally, of a noisome odour; then generally a thing abominated, but especially used of idols; Deut. vii. 26, *οὐκ εἰσοίσεις βδέλυγμα εἰς τὸν οἶκον σου*: Matt. xxiv. 15, *βδέλυγμα τῆς ἐρημώσεως*.

16-18.] Here we have three statements: (1) The law and the prophets were until John. (2) The coming of John was a crisis in the religious history of the world. After him, and by him, the kingdom of God was preached, and men force their way into it. (3) *Still* the law has not passed away. Its minutest particular must be observed. As an instance, the law of marriage must be upheld in its purest form.

How then are these statements to be connected with the preceding words of Christ?

That which made the principles of the Pharisees hateful in the sight of God was particularly their position with regard to the law. Christ shows how, neither in the older nor in the later order of things are they really justified. He then proceeds to prove this point by an allusion which would be clearly understood by those who listened, the fact being that the Pharisees allowed divorce on the most frivolous grounds. Moreover, it may be added, as bearing on the point under discussion, divorces were more common among the rich than among the poor.

17. κεραίαν] 'The extremity of anything,' here 'the tip of a letter.'

18. ἀπολελυμένην] 'After she has been divorced.' The classical verb for the act of divorce is ἐκπέμπειν or ἀποπέμπειν. ἀπολύειν is more emphatic, 'to release from something evil,' δουλείας, νόσου, etc.

19-31] *The parable of Dives and Lazarus.*

19.] This parable reflects not only our Lord's rebuke of the Pharisees, *vv.* 14-18, but also the discourse addressed to the disciples, *vv.* 9-13. The following points receive illustration:—

1. ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας. Dives did not make friends out of his wealth.

2. ἐν τῷ ἀλλοτρίῳ πιστοί. Dives regarded his resources as entirely his own, to be used as he liked.

3. τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν. Dives, honoured in this life, is banished from the presence of God in the life of the other world.

4. The permanence of the law, *v.* 17; cf. this with *vv.* 29 and 31.

5. The wider fulfilment of the law is love, illustrated by its non-fulfilment in the want of love manifested by Dives.

πορφύραν καὶ βύσσον] The woollen purple-dyed upper garment (ἱμάτιον), and the fine linen tunic (χιτών). Fine linen or byssus was sold for its weight in gold (Pliny, *H. N.* 19. 1). See Rev. xviii. 12, where βύσσος is mentioned in the list of earthly luxuries.

εὐφραινόμενος] See ch. xii. 19.

20. Λάζαρος] 'The forsaken.'

21. χορτασθῆναι] See note, ch. vi. 21.

καὶ οἱ κύνες] '*Even* the dogs,' which have no good name in the East, as with us. The incident is introduced rather as an aggravation of the poor man's sufferings.

22.] No mention is made of Lazarus being buried, as if his body was not worth a thought. The sumptuous burial of Dives was one of his good things: ἀπέθανε καὶ ἐτάφη.

23. ἐν τῷ ᾅδῃ] The Jews named the place of departed spirits Sheôl, one portion of which was Gehenna, the other Paradise. ᾅδης, a word full of classical association, is used ch. x. 15, ἕως ᾅδου καταβιβασθήσῃ: and Matt. xvi. 18, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.

ἀπὸ μακρόθεν] These adverbial forms in -θεν, frequent in late Greek, are scarcely found in Attic prose writers; ἀπό is otiose.

ἐν τοῖς κόλποις αὐτοῦ] The picture seems to be of a banquet, in which Lazarus the new-comer has the place of honour in Abraham's bosom. The rich man asks for none of the delicacies spread in that banquet, but only for a drop of water wherewith to cool his tongue.

24.] There is nothing in these words to show any change of heart (μετάνοια) in Dives. He still seems to scorn Lazarus, is still selfish.

πέμψον Λάζαρον] 'Lazarus nomine suo notus in coelo, Dives non censetur nomine ullo' (Bengel).

25. ἀπέλαβες] 'Didst receive to the full;' cf. Matt. vi. 2, ἀπέχουσι τὸν μισθόν, 'They *have* their reward to the full *now*,'—a similar thought. No crime is directly imputed to the rich man. But want of care for the poor, self-indulgence, forgetfulness of God are implied. He forgot that he was God's οἰκονόμος.

τὰ ἀγαθά σου ἐν τῇ ζωῇ σου] '*Thy* good things;' 'what you thought good; in *thy* life,' 'which you mistook for the true life;' cf. the contrast in *v.* 11, between τὸ ἄδικον μαμωνᾶ and τὸ ἀληθινόν.

26. ὅπως . . . μὴ δύνωνται] Not 'so that,' but 'in order that;' it is God's purpose that there should be a gulf

fixed. Such an expression points to the end of τὸ ἐν ἀνθρώποις ὑψηλόν.

27. ἵνα] For the classical ὅπως in *petitio obliqua*.

28. τῆς βασάνου] The article generalises; for the history of the word βάσανος, see Liddell and Scott's *Lexicon;* τόπος τῆς βασάνου represents the γέεννα of ch. xii. 5.

29. ἀκουσάτωσαν αὐτῶν] Cf. Gal. iv. 21, λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

See also *vv.* 17, 18; a true understanding of the law brings men to Christ. The Pharisees themselves did not in this sense hear Moses and the prophets, therefore they did not believe when Christ rose from the dead.

CHAPTER XVII.

Offences must come.

1-4.] The connection between these paragraphs and the preceding incidents is certainly not easy to determine. But we hold most firmly that St. Luke's Gospel is constructed on a principle which he indicates by the word καθεξῆς (ch. i. 3), and which involves a connected train of thought. The idea that isolated thoughts are flung in at random in passages like this and ch. xvi. 14-18 appears contrary to any sound rule of interpretation, or of rational historical composition.

The connection is not on the surface; it is probably to be explained, in part, by the circumstances that surrounded Christ at the moment. A look of despair or doubt on the face of one of his new followers, raised by a whispered sneer of a Pharisee standing near, would be sufficient to draw forth the remarks which follow.

But the σκάνδαλα referred to by our Lord may well be explained by the Pharisaic tone implied by the expressions in *v.* 14 of the last chapter.

Let us suppose then that our Lord, after rebuking the Pharisees, turns to his disciples, and bids them not heed that sneer, or that self-justifying manner, that scorn of the publicans. 'Those who cause offences shall have their due reward. But do ye my followers look to yourselves; be careful not to let offences arise among yourselves; be forgiving.'

1. ἀνενδεκτόν] Only here in New Testament; from the impersonal ἐνδέχεται, 'it is possible.'

τοῦ μὴ ἐλθεῖν] If τοῦ be the genuine reading, it may possibly be explained, with Winer, (1) by the idea of distance in

ἀνενδεκτόν, or, with Meyer, (2) be regarded as a genitive depending on *ἀνενδεκτόν* used with a substantival form; see Winer, *P.* 3, xliv. 4. See however another explanation in ch. i. 74.

2. *λυσιτελεῖ*] From *λύω*, *τέλος*, lit. of making payments to a person or state, especially taxes; hence impersonally 'to be profitable,' 'to pay;' here with a comparative notion, as in Andoc. 16. 28, *τεθνάναι λυσιτελεῖ ἢ ζῆν*.

εἰ] Almost equivalent to *ὅτι*, a force which it possesses in classical Greek after verbs expressive of emotion, as *θαυμάζειν δεινὸν ποιεῖσθαι*, etc. Here however *εἰ* has its strict conditional force, though the condition is conceived as certain of fulfilment. *ἔρριπται*, 'hath been cast;' not as in E. V.

λίθος μυλικός has higher MSS. authority than *μύλος ὀνικός*. Plutarch, in a story in his 'Greek and Roman Parallels' (312), implies that this punishment was known to both races.

ἵνα σκανδαλίσῃ] Either (1) than that *he should live* 'in order to offend,' or (2) 'than to offend.' The first is an attempt to preserve the classical final use of *ἵνα*. There are however clear traces of the progress of this particle towards its present function of supplying in modern Greek the place of the classical infinitive. Their progress may be illustrated by the later use of *ut* as compared with its use in the age of purer Latinity. Indeed, this use of *ut* may have actually influenced the meaning of *ἵνα*: see ch. i. 43. And cf. 1 Cor. ix. 15 (quoted by Winer), *καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ*, where the infinitive is used as exactly equivalent to *ἵνα* with subjunctive.

ἕνα τῶν μικρῶν τούτων] The *μικροί* are the newly converted, those who are young in the Christian life.

προσέχετε ἑαυτοῖς] Christ never suffers his followers to dwell long upon the sins of others; He now bids them turn away from considering the guilt of the Pharisees to think of their personal danger—'Take care that the same evils do not arise among yourselves;' cf., for the thought, ch. xiii. 2, 3, where men are bid to consider their own case instead of weighing the guilt of the Galileans.

3. *ἐπιτιμᾶν*] Used properly of the judge affixing a penalty,

then of judicial rebuke, a shade of meaning which it seems to retain in the New Testament.

4.] This theory of forgiveness far exceeded in liberality the Pharisaic rule.

5. *πρόσθες ἡμῖν πίστιν*] 'Add to us faith.' The prayer for faith is suggested by the high requirements which Christ had just set before them. *πίστις* is here used in a wide sense; 'susceptibility of divine truth,' 'belief in goodness—in God.'

6. *κόκκον σινάπεως*] See ch. xiii. 31.

τῇ συκαμίνῳ ταύτῃ] The tree was doubtless growing by the wayside. Our Lord pointing to it expresses himself in that forcible imagery which is so familiar to an Oriental ear, so strange to Western thought, and teaches his followers that faith can bring to pass what seems impossible. The *συκάμινος* is identified by Canon Tristram with the black mulberry, a tree common in Palestine, and still known in Greece by the same name, sycamenea. It must not of course be confused with the sycamore; see ch. xix. 4.

To take this literally would be to fall into the error of the disciples, who thought our Lord spoke of *literal* leaven, ch. xii. 1. It is a greater wonder to tear out the roots of sin from the heart, than to remove sycamine trees.

7.] The seemingly abrupt transition of thought may be referred to some unrecorded incident or expression. Faith the disciples need for the difficulties of the new life, but there is a danger even in faith. The disciples are already elated by the thought of power; they need to be reminded that when they have done all that faith can enable them to do they are 'unprofitable servants.' They are like the poor slave doing his master's bidding in the fields hard by, who will not be invited to a banquet on his return, but will be required to do some other task for his master.

τίς ἐξ ὑμῶν] If *ὑμῶν* be referred immediately to the apostles it would indicate that their social status was raised above the lowest level; but the reference is probably general.

εὐθέως] To be taken with *παρελθὼν ἀνάπεσαι*. 'By and by' of E. V. = 'at once.'

ἀνάπεσαι is probably the correct reading, and stands for

ἀνάπεσε. αι and ε are often confused in later Greek (*e.g.* σέβετε for σέβεται in the famous graphite taken from the soldiers' quarters under the Palatine). It appears that in pronunciation they were indistinguishable. Comp. ἐάν with αἴ ἄν, φέγγω with φαίνω, καί with τε for κε. See Geldart, *Modern Greek Language*, p. 25.

8.] φάγεσαι, πίεσαι, 2d pers. fut. indic., from φάγομαι, πίομαι. See Veitch, *sub voc.*, ἐσθίω, πίνω, and note on ch. xiv. 15.

9. οὐ δοκῶ] 'I think not;' like οὐ φημι, οὐ θέλω, οὐκ ἐῶ.

10. ἀχρεῖοι] See Hdt. i. 191.

11. ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ] These words appear to indicate a fresh point of departure in the last journey to Jerusalem. The incident which follows is naturally related only by the Gentile evangelist.

διὰ μέσου Σαμαρείας καὶ Γαλιλαίας] (1) 'Through the midst of,' or simply 'through;' (2) 'Between,' *i.e.* 'in the confines of' the two districts. The second is generally adopted by recent editors, from the difficulty involved in the first interpretation of representing Christ as travelling towards Jerusalem through Samaria and Galilee, rather than through Galilee and Samaria. But we may well conceive that our Lord wished in the course of this last journey (ἐν τῷ πορεύεσθαι) to make a parting visit to Galilee, and see his chosen home once more; if that were so, He would first pass through Samaria, and then through Galilee, and so return towards Jerusalem. Samaria is expressly mentioned, because the incident took place in that district. διὰ μέσου is really only equivalent to διά, and is an instance of the redundancy of expression which characterises the later stage of a language.

12.] In 2 Kings xiii. 2 an instance occurs of four lepers living together.

οἳ ἔστησαν πόρρωθεν] Lepers were obliged by the Mosaic law to dwell apart, and not approach the healthy; see Lev. xiii. 46; Numbers v. 2.

13. ἐπιστάτα] A word used in the New Testament by St. Luke alone.

14. ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι] See Lev. xiii. 2, and xiv. 2.

16. εὐχαριστῶν] This word is first found in the sense of giving thanks in a decree of the Byzantines, quoted in Dem. *de Corona*, p. 256; it is rejected by the Atticists, but found in Polybius, and succeeding writers. The classical expression is χάριν εἰδέναι.

καὶ αὐτὸς ἦν Σαμαρείτης] It belongs to St. Luke's plan to make this circumstance prominent; only one showed thankfulness, and he was a Gentile.

18. εὑρέθησαν] In later Greek the passive of εὑρίσκω is almost equivalent to *appareo*, or merely to *sum*, comp. the French *se trouver;* cf. Phil. ii. 8, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτόν: see Wyttenbach, *Indices in Plutarch. sub voc.*

ὁ ἀλλογενὴς οὗτος points with emphasis to the man's foreign extraction. ἀλλογενής is Alexandrine, and is the very word used in the LXX. by way of contrast to the Jews, καὶ πᾶς ἀλλογενὴς οὐ φάγεται ἅγια, Lev. xxii. 10.

19. σέσωκέ σε] More than 'hath rescued thee from thy affliction.' This the others had; this man had been brought to a knowledge of the true life. See note on ch. xiii. 23.

20. ἐπερωτηθείς, κ.τ.λ.] Christ is again met by one of the current questions of the day. It was on a subject then especially often in men's mouths, the kingdom of God. Christ uses the opportunity again to set forth the spiritual nature of the Kingdom. It is not for eye and hand to see and touch; it is 'within you.'

μετὰ παρατηρήσεως] 'With keen observation;' while men are, as it were, lying in wait for it. παρατήρησις is a late word, explained in Schweighäuser's *Lex. Polyb.* to mean *insidiosa observatio.* It also bears the force of 'close observation,' Plutarch 363, b. See note on ch. xiv. 1.

21. ἐντὸς ὑμῶν] ἐντός signifies either (1) 'within,' *i.e.* not passing beyond a boundary, as ἐντὸς βελῶν, Xen.; ἐντὸς τοξεύματος, Eur.; ἐντὸς Ἡρακλείων στηλῶν, Polyb.; or (2) with special reference to the containing vessel 'closed within,' as ἐθερμάνθη ἡ καρδία ἐντός μου, Ps. xxxviii.

The expression in the text then would mean, either the

kingdom of God is 'among you,' within the limits of your nation, or 'within your own hearts.' The second view is on the whole preferable: (1) it agrees with the later force of ἐντός: (2) it adds greater force to the protest against a material view of the kingdom of God.

22. εἶπε πρὸς τοὺς μαθητάς] The disciples may have asked their Master further concerning the kingdom of Heaven. What follows is especially addressed to them.

μίαν τῶν ἡμερῶν, κ.τ.λ.] 'The days of the Son of man' mean here the days during which He was on earth; in *v.* 26 the same expression is applied to the second advent of Christ.

In the times of perplexity and sorrow which would follow, the disciples would often long for the presence of their Lord. That longing some would pretend to satisfy, ἐροῦσιν ὑμῖν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ. But it is not thus that Christ's followers shall know of His presence.

23. ὥσπερ γὰρ ἡ ἀστραπή] The knowledge of Christ's coming will be conveyed with the unmistakable clearness of the lightning-flash; the impression will be like lightning—mysterious, swift, and instantaneous.

For other instances of spiritual significance given to natural phenomena see chs. xii. 54, xix. 4; John iv. 14, 35-38.

24. τὴν ὑπ' οὐρανὸν] *i.e.* τὴν χωρὰν: cf. Job xviii. 4, ἀοίκητος ἡ ὑπ' οὐρανόν.

ἐκ τῆς . . . τήν] The contrast is expressed without the use of μέν, δέ, the article being substantially equivalent to the demonstrative pronoun. Cf. Latin *hinc . . . hinc.*

25. ἀποδοκιμασθῆναι] See note, ch. ix. 22. The claims of Christ would be rejected by his contemporaries. His followers would have to meet an adverse public opinion.

26. καθώς] For the classical καθάπερ or καθό.

27. The world will not have repented in the days of the Son of Man, even as it did not repent in the days of Noah. Every critical event, every sudden calamity, is typical of the end of the world.

29. ἔβρεξε] βρέχειν in this intransitive sense is late for the classical ὕειν.

βροχή is the modern word for 'rain.'

πῦρ and θεῖον are cognate accusatives ; cf. Pind. *O.* vii. 91, πολὺν ὗσε χρυσόν.

30. κατὰ ταῦτα] 'After this rule,' 'in accordance with this example.'

ἀποκαλύπτεται] Possibly middle, 'reveals himself.' The verb as well as the derived substantive ἀποκάλυψις, is frequently used in this special sense ; see 1 Thess. i. 7, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου: 1 Peter i. 7, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. Hence, as the title of St. John's vision, Rev. i. 1, ἀποκάλυψις Ἰησοῦ Χριστοῦ.

31. ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ] The construction of the second clause varies from that of the first. In classical Greek, the second clause would be introduced by a relative or by a conditional particle. For a similar irregularity, see John xv. 5, ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν.

μὴ καταβάτω ἆραι αὐτά] In an Oriental house it was possible to descend from the roof to the court or street, without passing through the dwelling rooms ; cf. note on ch. v. 19.

32.] Lot's wife is the type of those who regretfully look back on earthly things, unable to follow Christ readily.

33.] A man who in danger turns back to recover material possessions seeks to save his goods at the risk of his life ; so a man who is attracted by the world sacrifices the higher to the lower life.

ζωογονήσει] Cf. Acts vii. 19, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. The word is used by St. Luke alone in the New Testament. Cf. 1 Kings ii. 6, ὁ κύριος θανατοῖ καὶ ζωογονεῖ. In meaning, ζωογονεῖν is almost equivalent to σώζειν.

34, 35] The ordinary life of the world will be going on then as now, with its alternation of rest and labour. There will be separation where the closest union seems to exist.

35. δύο ἔσονται ἀλήθουσαι] In Southern Palestine, where there are no mill-streams, hand-mills are to be seen and heard in every village. 'Two women sit at the mill facing each other ; both have hold of the handle by which the upper is

turned round on the nether mill-stone.'—*The Land and the Book*, p. 526.

36. δύο ἔσονται ἐν τῷ ἀγρῷ, κ.τ.λ.] This verse is inserted from St. Matthew.

37. ποῦ, Κύριε;] The answer to this question is a protest against those who wish to know time and place for all things. The spiritual perception will recognise when the Lord comes, and where, with a mysterious sense like that by which the vulture is cognisant of its distant prey.

This is not the ordinary interpretation, which fixes on the idea of corruption conveyed by τὸ σῶμα, and explains the expression to mean, 'where the corrupt body of sin is, there will be found the ministers of divine vengeance.'

CHAPTER XVIII.

The Unjust Judge.

1.] PERHAPS the troubled countenances of the disciples, displaying fear at the prospect opened to them, may explain the connection between the opening of this chapter and the close of the last. Their stay must be continuous prayer.

ἐκκακεῖν] The approved form is *ἐγκακεῖν* or *ἐνκακεῖν*; see Lightfoot on Gal. vi. 9, and Ellicott, who distinguishes the two,—*ἐκκακεῖν*, 'to retire from fear *out* of a course of action;' *ἐγκακεῖν*, 'to lose heart' when *in* it. The word is confined to St. Luke and St. Paul in the New Testament; see 2 Cor. iv. 1, *διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν*: Gal. vi. 9, *τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν*. The word occurs also, Eph. iii. 13 and 2 Thess. iii. 13.

ἐγκακεῖν is a late word, and seems to occur first in Polybius iv. 19. 10, *Λακεδαιμόνιοι τὸ πέμπειν τὰς βοηθείας ἐνεκάκησαν*.

2.] This reckless disregard of God or man is the very opposite of the character prescribed to the Christian; 2 Cor. viii. 21, *προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων*.

μὴ φοβούμενος] See note on ch. i. 20.

3. *ἤρχετο*] 'Kept coming;' the E. V. 'came' does not bring out the idea of persistence.

ἐκδίκησον] 'Deliver by a sentence,'—a late word.

4. *εἰ . . . οὐ φοβοῦμαι*] *οὐ φοβοῦμαι* virtually forms a single verbal notion, hence the *οὐ* is not affected by the preceding *εἰ*.

5. ἵνα μὴ . . . ὑπωπιάζῃ] ὑπωπιάζειν, lit. of pugilists, 'to wound beneath the eye,' 'to bruise.' Latin *obtundere;* cf. ὑπωπιάζω μου τὸ σῶμα, 1 Cor. ix. 27. The word was confined to the vernacular before the Hellenistic period; cf. Aristoph. *Pax*, 519, αἱ πόλεις . . . γελῶσιν ἄσμεναι | καὶ ταῦτα δαιμονίως ὑπωπιασμέναι. Like *obtundere*, ὑπωπιάζειν passed from a literal to a metaphorical sense, 'to annoy,' 'pester.' This is the meaning usually assigned to the word in this passage. For a similar transition from a strong physical meaning to a weaker metaphorical force, comp. σκύλλειν. Meyer and Godet take ὑπωπιάζῃ here in its literal signification of 'personal violence,' and regard the saying as containing a touch of pleasantry.

7.] οὐ μή, with future indic., except second person, and subj., is equivalent to a strong negation. This interrogative use of οὐ μή is perhaps not classical, and must not be confused with the use of οὐ μή with second person of the future.

In this parable, the *unjust* judge is compared to God himself, the point of resemblance being one only—yielding to earnest and continued prayer.

καὶ μακροθυμεῖ] Probably the correct reading. The meaning then would be—'and doth he not bear long with them?'

8. τὴν πίστιν] The particular fruit which has been spoken of.

9.] The parable of the Pharisee and Publican which follows presents another aspect of prayer. Pride and self-sufficiency are inconsistent with true prayer. The teaching of the parable is directed not so much against the Pharisees as against false religious views among the people.

ἐξουθενεῖν] A late word, in the New Testament confined to St. Paul and St. Luke. οὐθείς for οὐδείς appears to be an Aeolic form.

10. ἀνέβησαν] Went *up* from the lower city.

σταθείς] It was unlawful to sit in the temple: Schoetgen, *ad loc.*

11. εὐχαριστῶ] See ch. xvii. 16. The words which follow, which are not strictly words of prayer, are identical in tone with the young ruler's declaration, *v.* 19. Both had really failed in what they professed.

12. *νηστεύω δὶς τοῦ σαββάτου*] 'Twice in the week,' viz., Mondays and Thursdays. The only prescribed fast was on the great day of Atonement. The Pharisee fasts often, as a work of supererogation; by doing more than the law required, he thought he avoided all risk of breaking the law.

τοῦ σαββάτου] The distributive force of the article has arisen from its use with abstract nouns.

ἀποδεκατῶ] See ch. xi. 42; cf. Gen. xxviii. 22, *δεκάτην ἀποδεκατώσω αὐτά σοι.*

κτῶμαι] 'I am getting,' 'I acquire,' *not*, as E. V., 'I possess,' a meaning which belongs to the perfect *κέκτημαι*; see 1 Thess. iv. 4, where a similar mistranslation is made; *εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ*, see Winer, P. iii. xl. 4.

οὐδέ] *Ne quidem.*

13. *ὁ Θεός*] Nom. for voc.: cf. Mark v. 41, *τὸ κοράσιον (σοὶ λέγω) ἔγειραι.* In Hebrew the nom. and voc. forms are identical.

14. *ἤ*] Either (1) to be referred to the construction noticed ch. xv. 7; or (2) to be taken disjunctively, the punctuation being altered, 'This man went down justified, or was it the other?' (Winer, P. iii. xxxv. 2.)

πᾶς ὁ ὑψῶν, κ.τ.λ.] A principle of Christian ethics, which our Saviour himself illustrated most eminently; cf. Phil. ii. 7-10.

15.] The following incident is introduced by St. Matthew, in a different connection with the very definite temporal particle *τότε*, ch. xix. 13. In Luke, the connection is one of thought rather than of chronological order. The incident forms an admirable illustration of the saying in *v.* 14. This, and the narrative which follows, are practical comments from different sides, on the parable of the Pharisee and Publican.

See *Bib. Dict.*, Art. *Synagogue*, note E, where we are told that it was customary to bring children on the first anniversary of their birth-day to be blessed by the chief rabbi.

προσέφερον ἵνα ἅπτηται] For this, which is the *regular* sequence of late Greek LXX. writers, see Clyde, *Greek Syntax*, 40. 2. *b.*

καὶ τὰ βρέφη] Even little children. The article either

generalises, or defines 'the children who are brought according to custom.'

16. *τῶν γὰρ τοιούτων, κ.τ.λ.*] This conception of the Kingdom was very different from that which was current among the Jews.

17. *ὡς παιδίον*] The childlike simplicity of belief is opposed to the argumentative spirit and complex rules of the Pharisees.

18.] *ἄρχων* probably = *ἀρχισυνάγωγος*. Matthew adds the fact that he was young (xix. 20) which at first seems inconsistent with the expression *ἐκ νεότητός μου, v.* 21.

τί ποιήσας . . . κληρονομήσω] The inherent mistake of this man, and indeed the national religious mistake comes out in the words of his question *τί ποιήσας*. It is not by *doing* anything whatever that a man can inherit the *βασιλεία*, but by *being* something; not by observing Pharisaic rules, but by being childlike.

19. *τί με λέγεις ἀγαθόν; . . . ὁ Θεός*] Christ does not here deny his divine nature, but affirms it. The ruler calls Him 'good master,' as he might have addressed any human teacher. Christ reminds him that no one is truly good save God. The ruler does not know the import of the words he uses. Such an intimation is far more in the manner of our Lord's teaching than any more direct setting forth of his divinity. Christ says in effect: 'Do not look upon me as a Rabbi and attach yourself to me as such; there is only one to whom to attach yourself—God.'

22.] *λείπει* for *ἐλλείπει*; see Tit. iii. 13, *ἵνα μηδὲν αὐτοῖς λείπῃ*. Although in a sense Jesus did tell the young ruler to *do* (*τί ποιήσας, v.* 18) something, yet that something was no external act, but implied a change of nature, and was only possible if the man was in a state of *μετάνοια*. The ruler in fact lacked the spirit of obedience implied in *ἀκολούθει μοι*. Fulfilling the law meant with the Pharisee exact performance of certain external acts; with the Christian it means love.

23. *περίλυπος ἐγένετο*] This *λύπη* arose from the impossibility of worldly enjoyment of riches being combined with a simple and sincere following of Christ. The Christian *ἡδονή* comes from simplicity of feeling—the entire absence of

μέριμνα. Cf. the different kind of *λύπη* to which St. Paul alludes, 2 Cor. vii. 9, *ἐλυπήθητε εἰς μετάνοιαν*.

24-27.] *The relation of riches to the βασιλεία.* Here the kingdom of God differs widely from the kingdoms of the world, in which riches tell so greatly.

25.] *κάμηλον* (a camel), and not *κάμιλον* (a rope), is beyond doubt the correct reading. The proverb is quite in consonance with the oriental love of exaggeration.

διὰ τρυμαλιᾶς ῥαφίδος] The true reading is probably *διὰ τρυμαλιᾶς βελόνης*. *ῥαφίς* is the more modern word, and is used in late Greek as synonymous with *βελόνη*.

26. *καὶ τίς δύναται σωθῆναι;*] Another note of that despair which breaks out now and again from the disciples, when they hear these 'hard sayings' of Christ.

σωθῆναι, in a technical sense closely allied with *ζωὴν αἰώνιον κληρονομεῖν*, *ὑπολαβεῖν*, see note on ch. xiii. 23.

28. *ἀφήκαμεν*] In its strict aorist meaning not as in E. V. 'we have left.'

29. *οὐδείς ἐστιν ὃς ἀφῆκεν, κ.τ.λ.*] Therefore if the young ruler *could* have given up his riches for the kingdom of God, he would have received eternal life; but he was not *εὔθετος εἰς βασιλείαν* as the disciples were.

29. *ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ*] In the relinquishment of earthly goods everything turns upon the motive. Judas too had left all for the kingdom of God, as he conceived that kingdom.

30. *ὃς οὐ μὴ ἀπολάβῃ, κ.τ.λ.*] The most enlightened heathen philosophy had come to the same conclusion, that the consciousness of sacrifice for the right conferred far greater and truer happiness than external prosperity or wealth.

ἐν τῷ αἰῶνι τῷ ἐρχομένῳ] 'In the coming age,' life that belongs to that age—is co-extensive with it, enjoys its privileges.

31.] Jesus had spent some time at a village called Ephraim, according to St. John. He then went to Jericho, there to await the caravan of Galilean pilgrims going up to the feast at Jerusalem. The very fact that this would be a sort of

triumphal procession for Jesus induces Him once more to tell his followers that He was going to Jerusalem to die.

διὰ τῶν προφητῶν] The use of διά is important. The prophets were the instruments whereby God's truth was made known. See Lightfoot on *A Fresh Revision*, p. 121; see also Matt. i. 22, xxi. 4. διά is always used of the prophets.

This third announcement of the Passion is more definite and particular than the two previous utterances, ch. ix. 18 and 43.

34. οὐκ ἐγίνωσκον] They failed to recognise these things; they had read the prophets differently. This is an instance of one of those sayings of Christ which were only understood afterwards; see ch. xxiv. 7. The notices of triumph and wide-spread rule which enter into the prophetical writings had as yet more weight with the disciples than any hints of a suffering Messiah.

35. εἰς Ἰεριχώ] The narrator of this journey gives few notes of places—a contrast with the Acts, where events and places are so fully and clearly connected.

τυφλός τις] St. Matthew mentions two blind men, and describes the incident as happening when Jesus was going *out* of Jericho; St. Mark gives the name of the blind man—Bartimaeus.

36. ἀκούσας] 'Hearing,' with the quickened sense of the blind.

37. Ἰησοῦς ὁ Ναζωραῖος] The crowd do not speak of him as the Christ. The blind man, however, who has probably heard of Jesus before, gives him a higher title, 'Thou Son of David,' thus exactly catching the note of this period in our Lord's ministry, when for a little while he wears the semblance of a triumphant king.

41. τί σοι θέλεις ποιήσω;] Jesus, though knowing what the blind man desires, yet asks. So it is good for us to give expression to our wants in prayer.

We may note here the characteristics of true prayer: (1) intense concentration of desire—ἵνα ἀναβλέψω: (2) earnest, perfect faith—αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν. The *frequency* of prayer will naturally follow these conditions.

43. δοξάζων] δοξάζειν is rarely used by classical authors in this sense (see, however, Thuc. iii. 145). The approved force of the word is 'to think,' 'entertain as an opinion.' In later Greek it settled down to the rarer classical force, in which sense it is frequent in the New Testament.

ἔδωκεν αἶνον] αἶνος in the sense of 'praise' is nearly confined to Homer and Pindar among the earlier writers. In the New Testament, with the exception of this passage, it only occurs in a quotation from Ps. viii. 2, *ἐκ στομάτων νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον*—Matt. xxi. 16.

Owing, perhaps, to the great popularity of Homer, epic words not unfrequently found their way into the vernacular at Alexandria.

CHAPTER XIX.

Zacchaeus.

1. *ὀνόματι καλούμενος*] See ch. i. 61, *οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.* The language throughout this narrative departs more than usually from the classical style. Observe the frequently repeated *καί*, and the use of *αὐτός*—*οὗτος* in *v.* 2.

Godet remarks that the source of the narrative was probably Aramaic.

Ζακχαῖος] Zacchaeus is one of the few persons beyond the circle of the apostles mentioned by name of those who were influenced by Christ's teaching. Bartimaeus affords another instance. Both belong to Jericho.

2. *ἀρχιτελώνης*] Jericho seems to have been the seat of a central custom-house. It was an important place, partly owing to the balsam trade—which flourished here on account of the abundance of balsam shrubs in the neighbourhood,—partly because it was a halting-place for caravans passing from beyond Jordan to Palestine and Egypt.

3. *τίς ἐστι*] *Qualis esset*—'What sort of a man this Jesus was,' of whom Zacchaeus had heard that he was a friend to publicans.

ἀπὸ τοῦ ὄχλου] The preposition denotes the source of his inability. *διὰ τὸν ὄχλον* would be a more classical expression. It may be remarked that personal description is almost entirely absent from the New Testament. There is a special reason here, as also in the case of John the Baptist, and in St. Paul's personal notice regarding himself; cf. Mark xv. 40, *Ἰακώβου τοῦ μικροῦ*. The case is different with the Old Testament writers.

4. *συκομωραίαν*] The wild fig-tree; its low wide-spreading branches were well suited to give Zacchaeus a 'coign of vantage' easily accessible.

ἐκείνης (*ὁδοῦ*).

7. *ἅπαντες*] *All* joined in execrating the publican.

Expressions like this show that the Pharisees were not alone in their attitude towards the publicans. They led or reflected the opinion of their fellow-countrymen.

παρὰ ἁμαρτωλῷ ἀνδρί] Cf. *παρά τινι Σίμωνι βυρσεῖ*, Acts ix. 43.

καταλύω in all other passages where it occurs in the New Testament is used in the sense of 'destroying,' 'undoing;' see note on ch. ii. 7, and cf. Thuc. i. 136.

8. *τετραπλοῦν*] See Exod. xxii. 1-4.

ἐσυκοφάντησα] See ch. iii. 14, and note there.

9. *καθότι καὶ αὐτὸς, κ.τ.λ.*] The people, who hated the publican—out of patriotism, as they thought—are reminded that the publican and they have a common Father.

11. *προσθεὶς εἶπε παραβολήν*] It must be remembered that this parable was spoken at Jericho, a short while since included in the kingdom of Herod Archelaus, who had a palace here. This parable is exceptional in having an historical groundwork. It gives a spiritual significance to events which must have been fresh in the minds of those who heard our Lord speak. Some of the audience may have taken a personal part in these events. Archelaus, on being named in his father's will ruler of Samaria, Judaea, and Idumaea, sailed to Rome in order to have his kingdom confirmed.

λαβεῖν ἑαυτῷ βασιλείαν] A deputation of the Jews went to Rome to oppose Herod's schemes. In his absence the fidelity of his friends was put to the test.

Further than this general groundwork for the parable, the details do not tally with the actual historical facts. It is worthy of remark that Jesus should have willed to connect himself, the Son of God, in thought with a justly hated tyrant like Archelaus.

11. *διὰ τὸ ἐγγὺς αὐτὸν εἶναι, κ.τ.λ.*] The intention of the parable is stated very clearly. Many thought that Christ was

on his way to Jerusalem, there to proclaim an earthly kingdom. The drift of the parable is that the followers of Christ are to be put to the test while their King is absent. The triumphant kingdom is not to be established now.

ἀναφαίνεσθαι] 'Of a brilliant conspicuous appearance;' cf. also Herod. i. 165, ἀναφανῆναι μουναρχος.

12. εὐγενής] 'Of high descent,'—sufficiently indicative of the Herodian family. In its spiritual sense, εὐγενής points to the divine lineage of Christ.

13. πραγματεύεσθαι] Lit. 'to take trouble about a thing,' then 'to employ by way of commerce and usury;' cf. Plut. *Cat.* xii. 59, where the word is used absolutely, πραγματεύεσθαι ἀπὸ ἐμπορίας καὶ δανεισμῶν, 'to raise money by trade and loans.' The E. V. 'occupy' comes from the use of the Latin *occupare;* cf. 'pecuniam in pecore occupare,' Colum. xi. 1; 'Adolescentulo grandi fenore occupavisti' (*lent*), Cic. *Pro Fl.* xxi.

μνᾶς must be interpreted to mean 'wealth,' 'power,' 'influence' of every kind, all that may be employed in Christ's service.

ἕως ἔρχομαι] 'While I am on my way,' not 'till I come,' ἕως ἂν ἔλθω. δούλους, as subjects of an Eastern despot.

14. οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν] A deputation actually went to Rome, consisting of 500 Jews, and was joined by 8000 of their fellow-countrymen residing in Rome, to protest not only against the confirmation of the kingdom to Archelaus, but against the kingly government altogether. See Milman, *History of the Jews*, ii. 101.

In like manner, as our Lord infers, the Jews protest against their true King.

15. καὶ ἐγένετο . . . καὶ εἶπε] For the second καί, which marks the action of εἶπε as simultaneous with ἐγένετο, ὅτι is sometimes found. Sometimes καί is omitted.

διαπραγματεύομαι] Only here in the New Testament, and rare elsewhere. The simple verb occurs alone, *v.* 13, in the sense of 'making money by trading;' the compound verb has the same sense. διά gives the meaning of 'all the while,' 'throughout the time.'

17.] See Jos. *Ant.* iv. 8. 14.

ἐπάνω] St. Matthew has in a similar passage the more classical ἐπί: xxv. 23, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω. St. Matthew's language is altogether more classical in form here; ἴσθι ἐξουσίαν ἔχων ἐπάνω has a very modern look compared with σε καταστήσω ἐπί.[1]

Archelaus did actually reward his faithful subjects by placing them over cities; Jos. *Ant.* xiv. 14. 3, xv. 6. 7, xvii. 9. 3.

20. ἀποκειμένην ἐν σουδαρίῳ] The practice of concealing money and treasure was necessarily very prevalent in a country disturbed by frequent revolutions, in times when there were no banks in which money could be kept safe, and the means of investment were few. For this reason searching for hid treasure was frequently rewarded with success. The practice still continues in Palestine; see *Land and Book*, p. 135.

ἀποκειμένην] διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, Col. i. 5; ἀποκεῖταί μοι ὁ τῆς δικαιοσύνης στέφανος, 2 Tim. iv. 8. καὶ καθ' ὅσον ἀπόκειται ('is in reserve, in store'). τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις.

20. σουδαρίῳ] The Latin *sudarium* passed not only into the Greek but also into the Chaldaean and Syrian tongues; see Schleusner, *sub voc.* σουδάριον extends its original meaning (*sudor*) to that of (1) a 'napkin' in which money is kept, as here; (2) 'a linen cloth' wrapped round the head of a corpse, John xi. 44, xx. 7; (3) 'a linen turban,' probably in Acts xix. 12.

21.] The servant fears that his lord would, with the arbitrary violence of an Eastern despot, carry off what he had earned by putting his money out to trade or on usury. This man represents those whose mistaken apprehensions of the account they will have to render keep them in inactivity, who retire from the active labours of the world to avoid contami-

[1] A comparison between this passage of St. Luke's Gospel and Matt. xxv. 14-30 will show a nearer approach to classical diction on the part of the latter. Indeed, St. Luke may have made it a point in the ἀκρίβεια at which he aimed to follow his original authorities very closely.

nation. A thought like this may have been in the minds of some of the disciples.

22. αὐστηρός] (αὖω, 'dry,' 'wither') properly of taste, making the tongue dry, used of things stringent to the palate, cf. Cowper's 'sloes austere;' then 'severe,' 'harsh,' opposed to εὐτράπελος: Arist. *Eth. Nic.* vii. 5.

23. ἐπὶ τὴν τράπεζαν] Lit. 'to the table' at which the bankers (τραπεζῖται) sat to transact their business. To put his lord's money into the bank was the very least this servant could have done. It was a way of making gain without any personal trouble. For τόκῳ cf. 'Breed of barren metal,' Shakespeare.

25. καὶ εἶπον] The subject of εἶπον is οἱ παρεστῶτες.

26.] See note on ch. viii. 18, where the connection of thought is very similar to that in the present passage.

28. ἐπορεύετο ἔμπροσθεν] Jesus himself leads the way to Jerusalem.

ἀναβαίνων] Because Jerusalem was situated nearly 3000 feet above Jericho. ἀναβαίνειν is also used of going up to the capital.

29.] Here begins the narrative of the Passion.

Βηθφαγή] ('The house or place of figs.') This place appears from the Talmud to have been a suburb of Jerusalem, and consequently nearer to the sacred city than Bethany. Accordingly, the order in which the two places are mentioned presents a difficulty, as the traveller coming from Jericho would reach Bethany before Bethphage. The explanation may be that, Jerusalem being incapable of containing the vast numbers who were present at the Passover, the suburbs were, for this purpose, regarded as a part of Jerusalem. This is implied in the only passage of the Talmud which mentions Bethphage. Bethphage then is first named to mark the arrival at the sacred city, Bethany to particularise the resting-place of Jesus during the days and nights which preceded the Passover.

See Godet on this passage, who quotes Caspari, *Chron. Geograph. Einleitung in das Leben Jesu*, p. 161, 162. *Bethany* is said by Caspari, who rejects the old translation, to mean 'place of shops,' or 'merchant tents.'

30. On Nisan 8, which was the Sabbath, Jesus rested. (St. Luke passes over the incident of the feast in the house of

Simon the leper, and the visit of Jews from Jerusalem.) On Nisan 9 (Palm Sunday), the events took place recorded from *v.* 30-46.

εὑρήσετε πῶλον δεδεμένον] It is possible that these preparations had been previously made. At any rate the owner of the colt was probably an adherent of Jesus. St. Matthew's expression is καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς. The discrepancy presents no real difficulty.

33. οἱ κύριοι αὐτοῦ] Perhaps sons of the owner.

35.] The triumphal entry of Jesus into Jerusalem as king must be regarded as a decisive instance of figurative teaching; in any other light it has an unreal air. In a deep and true sense Christ is King as the prophets foretold, and as the disciples afterwards recognised. See John xii. 14.

τὰ ἱμάτια] 'The outer garments,' see ch. iii. 11.

37. ἅπαν τὸ πλῆθος τῶν μαθητῶν] These were Galilean pilgrims, as is implied by πασῶν ὧν εἶδον δυνάμεων, the eye-witnesses of the wonderful works in Galilee.

38. ὁ ἐρχόμενος] Cf. Winer, 428, 'Not *venturus*, but the Coming One; there is a steadfast and firm belief that He is coming.'

δόξα ἐν ὑψίστοις] St. Luke avoids using the Hebrew term 'Hosanna' recorded by St. Matthew. ἐν ὑψίστοις, either neuter, 'in the highest degree,' or understand τόποις: cf. ἐν τοῖς ἐπουρανίοις, Eph. i. 3.

39. διδάσκαλε] To the Pharisees Jesus is no king, but a simple Galilean teacher, to whom even the title διδάσκαλε is too great a courtesy. 'Surely,' they thought, 'He will not allow these ascriptions of royal and Messianic dignity to be addressed to Him without rebuke.'

40. οἱ λίθοι κεκράξονται] See Hab. ii. 11.

41. ἔκλαυσεν ἐπ' αὐτῇ] ἔκλαυσεν 'wept aloud,' a stronger word than ἐδάκρυσεν, cf. ch. xxiv. 62, ἔκλαυσε πικρῶς: vii. 13, μὴ κλαῖε: John xi. 31, ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ (of wailing for the dead), but compare with this *v.* 35 of same chapter, ἐδάκρυσεν ὁ Ἰησοῦς, the only passage in which δακρύω occurs in N. T.

42. εἰ ἔγνως] 'If thou hadst recognised,' even thou, with

thy long history of disobedience,—*καί γε*,—yes, even in this thy last day of probation.

εἰρήνην] Both in the literal sense of external peace, freedom from war; and in a spiritual sense the peace which flows from reconciliation with God, and submission to the true King,—*μετάνοια* and the *βασιλεία* are still offered.

The sentence is unfinished. The *ἀποσιώπησις* implies more than the tender love of Jesus would suffer Him to express.

According to some *εἰ* = *utinam*. See ch. xii. 49.

ἐκρύβη] For this form see Veitch.

43. *ἥξουσιν ἡμέραι*] *ἡμέραι*, possibly like *tempora* in Latin, with a notion of distress and danger; cf. 'qui tot annos ita vivo ut a nullius unquam me tempore aut commodum aut otium meum abstraxerit,' Cic. *Arch.* vi. 12. Cf. Jer. xxvii. 27, *ὅτι ἥκει ἡ ἡμέρα αὐτῶν καὶ καιρὸς ἐκδικήσεως*.

καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι] The exactness with which these predictions were fulfilled has been observed. At the siege of Jerusalem, A.D. 70, Titus in the first instance surrounded the city with entrenchments surmounted by sharpened stakes (*χάραξ*); when these were destroyed by the besiegers, he proceeded with the regular wall of circumvallation expressed in the following words. For *καί* cf. ch. ii. 15.

Cf. Isaiah xxxvii. 33, *οὐδὲ μὴ κυκλώσῃ ἐπ' αὐτὴν χάρακα*: and for *συνέχειν* in the same connection, *περιεκύκλωσαν τὴν πόλιν συνέχειν*, 2 Mac. ix. 2.

χάραξ is the Roman *vallum*, frequent in this sense in Polybius, and also in the sense of *vallus*. The word is used by St. Luke alone, who describes the siege rather from the Roman point of view, as will be seen by a comparison with Matt. xxiv., who notes the *βδέλυγμα τῆς ἐρημώσεως* rather than the palisade and entrenchments of the Roman army.

44. *ἐδαφιοῦσί σε*] *ἐδαφίζειν*, (1) 'to level with the ground;' (2) 'to dash upon the ground.' Theophrastus employs the word of ground beaten firm and smooth, *ἐδαφιζομένη γῆ*. The word is not used in the best period; cf. Pol. vi. 33. 6, *τὸν περὶ τὴν σκηνὴν τόπον ἠδάφισαν*. See Ps. cxxxvii. 9, *μακάριος ὃς κρατήσει καὶ ἐδαφιεῖ τὰ νήπιά σου πρὸς τὴν πέτραν*. See Isa. xiii. 16.

καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ] Every traveller to Jerusalem bears witness to the truth of these words, yet so strong were the substructures of the temple, that the fulfilment of the prophecy would appear quite incredible at the time.

44. τῆς ἐπισκοπῆς σου] ἐπισκοπός in classical Greek sometimes = 'a commissioner,' so ἐπισκοπή (not a classical word) = 'a visitation,' 'an official inspection,' 'trial,' etc. The Jews did not recognise that they were being now put to the test. Cf. Isaiah xxix. 6, ἐπισκοπὴ γὰρ ἔσται μετὰ βροντῆς καὶ σεισμοῦ: Sir. xviii. 20, πρὸ κρίσεως ἐξέταξε σεαυτὸν καὶ ἐν ὥρᾳ ἐπισκοπῆς εὑρήσεις ἐξιλασμόν.[1]

45, 46.] St. Luke gives no account of our Lord's reception in the city, or of his visit to the temple, recorded by St. Mark xi. 11.

We are inclined to believe that the history of Monday, Nisan 10, begins with *v.* 45. If we had St. Matthew's account alone, we should place the cleansing of the temple on the Sunday; if we had St. Mark's account alone, we should conclude that that event took place on the Monday. We prefer to follow St. Mark's order, because (1) there is not the same tendency in that Evangelist to group events in other than chronological order; (2) St. Mark relates an event occurring on the evening of Palm Sunday, which would have to be entirely removed from the gospel narrative if we follow St. Matthew's order (Mark xi. 11); (3) The notes of time are very exact in this passage of St. Mark's Gospel.

If this view be adopted, St. Luke's notices of *Monday, Nisan* 10, extend from xix. 45—xx. 19 inclusive.

The second 'cleansing of the temple' is certainly distinct from that recorded by St. John ii. 13-17, at the commencement of our Lord's ministry.

St. Luke, as would be expected from the design of his Gospel, is brief in the narrative of events which would be more fully understood by Jewish readers.

The traffic in the temple courts arose partly from the sale of

[1] It was noted at the time as an interesting coincidence that the preceding passage, being the gospel for the day, was read in the churches of Strasbourg just at the time when the city was invested by the Germans in the war of 1870.

sacrificial animals, partly from the necessity of paying the temple-tax in Jewish coinage.

καὶ ἀγοράζοντας] The weight of MS. authority is against these words.

See Isaiah lxi. 7, ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται, and Jer. vii. 11, μὴ σπήλαιον λῃστῶν ὁ οἶκός μου; In the passage where these words occur, Jeremiah is persuading the people to avert the coming captivity and destruction by acting righteously, so that the application is very close. If the Jews of this day would even now repent, all might still be well.

σπήλαιον λῃστῶν = 'cave of robbers.' The Jews resist their King, as the robbers dwelling in caves resisted Herod. See Jos. *Ant.* i. 12.

47, 48.] These verses, as may be seen from the use of the imperfect, briefly summarise the events which took place on this and the following days.

ὁ λαὸς γὰρ ἅπας] From a census taken in the time of Nero we learn that the number of persons present at the Passover amounted to 2,700,000. This enables us to understand the grave danger of a popular tumult. This was perhaps the first Passover in which the Pharisees felt that they were no longer leaders of the people. The coming of John was the beginning of a revolution which had already in great measure wrested their authority from them. The eager devotion with which Jesus was heard made it impossible for his enemies to seize Him openly.[1] They had three courses open to them: either to destroy his authority as a teacher by entrapping him in argument, to render him amenable to the jurisdiction of the Sanhedrim, or to deliver him by treachery on a false charge to the Roman Procurator.

ἐξεκρέματο αὐτοῦ] Cf. *Aen.* iv. 79, 'pendet narrantis ab ore.'

It is interesting to remember that there were listeners from the most distant parts of the world among those who crowded to hear Christ. See in Acts ii. 9-11 a list, which is probably by no means exhaustive.

[1] St. Paul found no popular favour to throw a shield over him under similar circumstances (Acts xxi. 27 *sqq.*).

CHAPTER XX.

The Question of Christ's Authority.

1. ἐπέστησαν marks a sudden, and here a hostile, appearance. οἱ ἀρχιερεῖς includes those who had been high priests, and also the heads of the twenty-four courses.

2. ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν, κ.τ.λ.] The second clause is not a mere repetition of the first; Jesus is asked (1) What kind of authority He possesses,—human or divine; (2) By whose agency this authority was bestowed on Him.

The question was part of an elaborate scheme to discredit the Galilean teacher in the eyes of the multitude, and to bring him within the power of the Sanhedrim. It was not wrong in form, but wrong in intention. A similar deputation had been sent to John the Baptist. It was indeed the duty of those spiritual chiefs to question the claims of one who was declared to be more than a prophet. But this question had no honest motive to justify it. It was essentially hypocritical, and masked a bitter hostility. Further, Jesus had by his works already given a sufficient answer to the question.

4.] Jesus answers by putting another question, which really includes an answer. John had always spoken of Jesus as the Messiah. To acknowledge John was to acknowledge Jesus as the Messiah: διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; To disown John was to incur the hostility of the multitude, with whom the influence of John was exceedingly great; see Jos. *Ant.* xviii. 7.

τὸ βάπτισμα Ἰωάννου] Put for the whole of John's teaching, baptism being the leading symbol of his doctrine, the outward sign of the μετάνοια which he taught.

6. καταλιθάσει] The strengthened form καταλιθάζειν is found here only in the New Testament. λιθάζειν is a late Greek word.

7. μὴ εἰδέναι] Nothing could be more humiliating to the spiritual chiefs of the nation than this (dishonest) confession of ignorance on one of those very subjects in which they professed to direct the national thought.

9-16.] *The Parable of the Labourers in the Vineyard.*

Many parables deal generally with the truths of the kingdom of heaven. This one relates to definite passing events. Its direct meaning is scarcely veiled by the parabolic form. In imagery well known, and understood to be applicable to the Jewish people, Christ takes up the words and work of ancient prophets, and unmistakably foretells his own end, and the end of his enemies.

The Lord of the Vineyard signifies God the Father; the υἱός Jesus Christ; the Vineyard the βασιλεία τοῦ Θεοῦ, once identical with the Jews, afterwards extended to the Gentiles; the γεωργοί are the Jewish nation, but in a special sense those who professed to lead their countrymen—the Pharisees; by the δοῦλοι are meant the Lord's servants, the prophets. The omission by St. Luke of the φραγμός, ὑπολήνιον, and πύργος mentioned by St. Matthew marks the character of this Gospel, the hedge (φραγμός) referring to the separation of the Jews by the law.

Such omissions are not unimportant. Like the order in which events are narrated, they are a kind of silent commentary by the Evangelists themselves on the words and acts of Christ.

9. ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα] See especially Isaiah v. 1-7; cf. also Ps. lxxx. 8-16; Jer. ii. 21; Ezek. xv. 1-6. The vine was adopted as a national emblem on Jewish coins.

ἐξέδοτο αὐτὸν γεωργοῖς] This kind of tenancy prevails still in many parts of Europe. The tenant pays rent in kind, not in money. In France it is known as the *metayer* system, as the produce is ordinarily divided equally between landowner and cultivator. The system existed in England for about sixty years, at the end of the fourteenth century. At the time of our Lord's ministry it was customary for the Romans to

restore conquered lands on condition of receiving a moiety of the produce (see Rogers's *Political Economy*, 168).

χρόνους ἱκανούς] Not for 'a long time,' but 'many times,' on several occasions. *ἱκανός*, frequent in this Gospel and the Acts, in the later or vernacular sense of 'many' (cf. Ar. *Pax*, 354, *ἱκανὸν χρόνον*, 'a long time'); also used in its classical meaning of 'sufficient,' ch. iii. 16; xxii. 38.

10. *δοῦλον*] The prophets were sent from time to time to exact fruits of God's people, not works of righteousness, but signs of repentance and faith, the desire for the spiritual life.

11. *προσέθετο πέμψαι*] Said to be a Hebraism, and to mark an Aramaic source for this parable (Godet). On the other hand we find the same expression in a passage which cannot have been directly influenced by Hebrew usage—Acts xii. 3, *προσέθετο συλλαβεῖν καὶ Πέτρον*.

In Mark xii. 4, we find the more classical form *καὶ πάλιν ἀπέστειλεν ἄλλον δοῦλον*. To refer each one of these *δοῦλοι* to a particular prophet is to press the meaning of the parable too far. But few prophets escaped persecution, and many suffered death, as Isaiah, Jeremiah, and, not least, John the Baptist. See also 1 Kings xviii. 4.

13. *ἐντραπήσονται*] The classical construction is *ἐντρέπεσθαί τινος*, 'to be moved by a person,' hence 'to listen to him,' 'reverence him;' in late authors it is followed by an accusative, with an extended meaning of 'to dread;' cf. Polyb. ix. 36. 10, and xxx. 9. 2, *ἐντρεπόμενος τὴν πατρίδα*.

14. *διελογίζοντο*] Cf. *συνελογίσαντο*, *v.* 5.

δεῦτε] Used only in this passage by St. Luke.

15. *ἐκβαλόντες ἔξω, κ.τ.λ.*] A striking prophecy of the crucifixion outside the city; see Heb. xiii. 12, 13 (Lange).

16. *ἄλλοις*] To those Jews who accept the *βασιλεία*, and to the Gentiles.

μὴ γένοιτο] St. Matthew puts this exclamation in the mouths of our Lord's adversaries; from St. Luke's words it is more natural to regard it as an expression of horror on the part of the bystanders. The phrase is interesting, as one of the very rare instances in which the optative has been retained in Hellenistic Greek.

17.] The quotation is from Ps. cxvii. 22. Jesus applies this word ἀποδ. to himself, ch. xvii. 36; cf. 1 Pet. ii. 7, where the same words are quoted.

Cf. 1 Cor. iii. 9, 10, 11, where there is the same connection in thought—Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε, κ.τ.λ.

18.] Christ and the gospel of Christ will be a stumbling-block to many. συνθλασθήσεται expresses the penalty and the sorrow that await these. λικμήσει represents the more terrible vengeance which Christ will bring on the open enemies who resist Him when He comes to judge the earth.

συνθλασθήσεται] θλάω is one of those words which appear to be epic and Alexandrine, and not to occur in the intervening literature. The compound is found only here in the New Testament.

λικμήσει] λικμᾶν, properly 'to winnow corn,' see *Il.* v. 499, Ὣς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωλὰς | ἀνδρῶν λικμώντων, κ.τ.λ.; cf. ch. iii. 17. Its secondary meaning is 'to disperse,' and so 'bring to naught;' cf. Job xxvii. 21, ἀναλήψεται δὲ αὐτὸν καύσων καὶ ἀπελεύσεται καὶ λικμήσει αὐτὸν ἐκ τοῦ τόπου αὐτοῦ. Here the metaphorical notion is clear. See also Dan. ii. 44, where the reading in Theodotion's version is λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, in the LXX. version πατάξει καὶ ἀφανίσει τὰς βασιλείας ταύτας, showing that λικμήσει=ἀφανίσει. It can hardly have the force assigned to it in E. V., 'grind to powder.' It is however just possible that another mode of winnowing corn especially prevalent in Egypt (see Kitto's *Cycl. of Bib. Lit.*) may be referred to. A heavy instrument, a 'tribulum,' was drawn over the corn, by which the grain was separated and the straw broken, after which the corn was again winnowed with a fork. Thus the notion of breaking and crushing is clearly associated with winnowing, and that in the neighbourhood of Alexandria. Moreover, in the passage quoted from Dan. ii. 44, λεπτυνεῖ probably means 'will harrow.' Homer applies the epithet λεπτά to winnowed corn, *Il.* xx. 497—

ῥίμφα δὲ λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων.

19.] For this use of ἐπιβάλλειν χεῖρας in a hostile sense, cf. Acts xxi. 27, συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν.

20.] From this verse to ch. xxi. 38, the events of Tuesday, Nisan 11, are recorded.

The Jews, having failed to bring Jesus within the jurisdiction of the Sanhedrim, endeavour to discredit Him with the Roman government. It appears from St. Matthew that in this attempt the Pharisees coalesced with the Herodians, though widely differing from them in political views. The Herodians identified the interests of Rome and the Herodian dynasty. In Judaea probably they perfectly acquiesced in the deposition of the Herods and the rule of a Roman governor. A declaration on Christ's part against the Roman supremacy would have enabled the Herodians to bring Him before the Procurator; whereas, if Jesus had given Himself out as being in favour of the Romans, the Sanhedrim could have imprisoned Him without any fear of popular opposition.

παρατηρήσαντες] See ch. xiv. 1.

ἐγκαθέτους] Cf. Polyb. xiii. 5. 1, where Schweighäuser translates ἐγκάθετος, 'clam submissus insidiandi causa.' ἐγκαθῆσθαι and ἐγκαθίζειν bear the same meaning.

ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι] 'Pretending to be strict observers of the law' (δικαίους), and so putting their questions as if they were really actuated by a scrupulous conscience.

τοῦ ἡγεμόνος] Pilate was a procurator, or subordinate governor in an imperial, as distinguished from a senatorial province. The Greek equivalent for the title was ἐπίτροπος. ἡγεμών is a general term, applied to the emperor (ch. iii. 1), to the legatus (πρεσβευτής) or propraetor (ἀντιστράτηγος) of Syria (ch. ii. 2), and here to the procurator of Judaea. See Conybeare and Howson's *Life of St. Paul*, ch. v. pp. 116, 117.

21. οἴδαμεν ὅτι ὀρθῶς λέγεις, κ.τ.λ.] The coarse insincerity of this address marks this as by far the most nefarious attack on our Lord's teaching.

οὐ λαμβάνεις πρόσωπον] 'You do not regard the mere outside appearance; the mere possession of power would not

make you decide in Caesar's favour.' There is here a subtle inducement to Christ to show his independence of the Roman authority. The Herodians would prefer that Christ should answer their dilemma in the negative.

For *πρόσωπον λαμβάνειν* see Canon Lightfoot on Gal. ii. 6, who explains that it is a translation of a Hebrew expression meaning 'to accept the face,' hence 'to receive kindly,' etc. 'When it became an independent Greek phrase a bad sense attached to it, owing to the secondary meaning of *πρόσωπον* as "a mask," so that *πρ. λαμβ.* = "to regard external circumstances—rank, wealth," etc.' *εἰς πρ. βλέπειν*, Matt. xxii. 16, Mark xii. 14, and *τὰ κατὰ πρ. βλέπειν*, 2 Cor. x. 7, are more classical in form. *προσωπολήμπτης* (the preferable form) occurs in one passage, Acts x. 34, *οὐ γὰρ προσωπολήμπτης ὁ Θεός*. *προσωπολημψία* is used by St. Paul more than once, —Eph. vi. 9, Col. iii. 25; see also James ii. 1.

22. *ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι ἢ οὔ;*] From Deut. xvii. 15 we see that the letter of the law would give some colour to a negative answer, but the history of the Jews gives no support to that view. They had been tributary in turn to Assyria, Babylon, Syria, Egypt, and Persia.

φόρον δοῦναι] Cf. ch. xxiii. 2, where our Lord's answer is wilfully misrepresented, and Rom. xiii. 6, 7, where this teaching is expanded,—*ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον, τῷ τὸ τέλος τὸ τέλος*, κ.τ.λ. The word *φόρος* is used only by St. Luke and St. Paul; St. Matthew and St. Mark have *κῆνσον* (*censum*).

φόρος is strictly used of tribute paid by a subject state.

24. *ἐπιδείξατέ μοι δηνάριον*] The denarius would probably bear on it the image of Tiberius. The Jewish coins were not impressed with the effigy of their kings. Herod Philip, alone of his family, out of flattery to the emperor, had caused his coins to be stamped with the likeness of Caesar.

τίνος ἔχει εἰκόνα, κ.τ.λ.] As a matter of fact, the question was answered by the use of Roman money, a sign of subjection in itself. This argument underlies our Lord's answer. The Jewish doctors themselves laid down the rule—'the

supremacy of a king is admitted wherever his coinage passes current.'

25. ἀπόδοτε τοίνυν] '*Therefore* (as you accept the mark of subjection) render, *i.e.* give *back*, to Caesar that which is obviously Caesar's due. And do you, as God's people and γεωργοί, give *back* to God what is God's due.'

Christ's answer goes to the root of the revolution which He preached. The historical strength of the Pharisees' position consisted in their resistance to foreign domination. Their origin as a party, or at least the revival of their influence, is to be traced to the patriotic outburst in the time of the Maccabees. But Christ's kingdom is not of this world. The popular aspirations had been turned into a wrong channel. External rule can no longer be regarded as of consequence compared with the spiritual kingdom. For the expansion of this teaching by the apostles, see Rom. xiii. 1, 1 Tim. ii. 1, etc., 1 Peter ii. 13.

27. τινες τῶν Σαδδουκαίων] Josephus distinctly asserts that the Sadducees denied the resurrection of the body, the immortality of the soul, and reward or punishment in a future life. It is not true, as sometimes asserted, that they acknowledged the Pentateuch only, though doubtless they attached a secondary importance to the prophetical books.

28-33.] The supposed difficulty is brought before Jesus with the view of discrediting Him in the eyes of the people. This 'temptation' was not so directly hostile as the two preceding ones.

34.] Our Lord's answer is twofold: (1) The analogy falls to the ground because the things compared are dissimilar—this life, the eternal life (*vv.* 35, 36). (2) The ἀνάστασις νεκρῶν is capable of being proved from the books of Moses—(*vv.* 37, 38).

οἱ υἱοὶ τοῦ αἰῶνος τούτου, κ.τ.λ.] This is a most important passage as bearing on the life in heaven, and as showing very clearly that much included in our notions of happiness here has no place there.

See Olshausen on Matt. xii. 31.

35. οἱ δὲ καταξιωθέντες, κ.τ.λ.] 'Those deemed worthy to

partake in that other aeon, or period of time.' Only the righteous can in any true sense be said to have a share in eternal life, or in the resurrection from the dead.

ἀναστάσεως τῆς ἐκ νεκρῶν] To be distinguished from *ἀνάστασις τῶν νεκρῶν*, which = 'the rising of the dead,' *ἀνάστασις ἐκ νεκρῶν*, 'rising from out of the dead,' implying a first and second resurrection; cf. Phil. iii. 11, *ἐξανάστασιν τῶν νεκρῶν*.

36. *οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται*] Cannot die—death is no more a law of nature. There will be no generation, because no death, therefore no marriage.

ἰσάγγελοι] One of the few intimations of the nature of angels by Jesus. The angels are regarded as spirits (*πνεύματα*) who partake of the divine nature (*υἱοὶ Θεοῦ*), even as the righteous shall be *θείας κοινωνοὶ φύσεως*, 2 Pet. i. 4, when they receive the *σῶμα πνευματικόν*.

τῆς ἀναστάσεως υἱοί] Cf. *υἱοὺς τῆς ἀπειθείας*, Col. iii. 6: *υἱοὶ φωτός*, 1 Thess. v. 5: *ὁ υἱὸς τῆς ἀπωλείας*, 2 Thess. ii. 3.

37. *ἐμήνυσεν*] Used of revealing that which had been secret.

ἐπὶ τῆς βάτου] In the passage called 'the bush' (Ex. iii. 39). Thus in the Koran the chapters are named after the matter they contain. *βάτος*, Homeric and late; masc. in Theophrastus.

καὶ Μωσῆς] 'Even Moses (whom you believe), quite apart from the prophets, and from tradition or received opinion.'

38. *Θεὸς δὲ οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων*] The argument is deduced from this proposition, to which the Sadducees would assent: God is the God of the living; but he is the God of Abraham, Isaac, and Jacob, therefore Abraham, Isaac, and Jacob are living.

αὐτῷ] 'In relation to Him' *i.e.* God, all live, even those who are dead for us (Godet).

39. *καλῶς εἶπας*] The scribes would approve of that part of our Lord's discourse in which He upholds their views against the Sadducees.

The three questions are characteristic, the first of the Jew—it concerns the relation between the divine and the human; the second of Rome—being, as it is, a question of government;

in the third we may trace perhaps the influence of Greek dialectics, for the Sadducees were more open to foreign influence than the other parties.

42. ψαλμῶν] Only used by St. Paul and St. Luke. The word is found in its literal meaning, Eur. *Ion*, 173, ψαλμὸς τόξων, 'twanging of the bow,' afterwards of music in general, hence in a special sense of 'the Psalms.'

44. καὶ πῶς υἱὸς αὐτοῦ ἐστι;] Christ in return puts a question to his adversaries, not merely with the view of confuting them, but chiefly to assert His own divine nature.

The only possible answer to the question of Jesus was, that David calls his son Lord because that son was God. This answer the Pharisees refuse to give, although the Psalm, cx., always received a Messianic interpretation. It was probably a real difficulty with the scribes, who did not now expect a Messiah who was divine in the highest sense, but only in an inferior sense a Son of God.

46. περιπατεῖν ἐν στολαῖς] By which the wide Tallith reaching to the feet is chiefly intended (Lange).

47. οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν] All ages of ecclesiastical history bear witness to this kind of rapacity, and also to the readiness with which widows have often bestowed their wealth on the Church for the furtherance of religion.

46, 47.] These verses contain a summary of our Lord's warnings, reported more fully by St. Matthew. The scribes (Pharisees in St. Matthew) are blamed for pride, hypocrisy, rapacity, national faults which are exaggerated in these leaders of the nation. These faults are to be contrasted with the leading principles of the βασιλεία τοῦ Θεοῦ, humility, simplicity (ἁπλότης), and indifference to worldly gain.

CHAPTER XXI.

The Widow's Mite.

THE connection in thought with what precedes is close. It is an example of the humility of almsgiving in contrast with the ostentation of the Pharisees, of self-sacrifice in contrast with *their* self-seeking, of charity in contrast with *their* greed.

1. γαζοφυλάκιον] This was in the court of the women. The alms were placed in thirteen chests, appropriated to different objects, and called from their shape 'trumpets,' to which allusion may be made in Matt. vi. 2. For some interesting remarks on this subject see Dr. Edersheim's *The Temple at the time of Jesus Christ*, pp. 26, 27.

πλουσίους] Observe the unusual, and therefore emphatic, position of this word.

2. δύο λεπτά] λεπτόν, the smallest coin in circulation, equivalent to half a farthing. Bengel remarks on this gift of two mites, 'quorum unum vidua retinere potuerat;' but it would seem that it was not held lawful for any one to contribute a *single* coin. It is hardly necessary to notice how widely different from the *spirit* of this incident is the common expression 'to give one's mite.'

3. πλεῖον πάντων ἔβαλεν] Because the offering was made in the spirit of complete self-sacrifice; cf. 2 Cor. viii. 12, εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

5.] The discussion of offerings would naturally lead to this discourse on the splendour of the temple, and the gifts made to it.

6. ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται] For a full description of the great magnificence of the temple, see

Jos. *B. J.* v. 5. Milman, *History of the Jews*, ii. 332, says, 'Some of the stones employed in this work (the substructure) were of the size of 70 feet probably in length. On this gigantic foundation ran on each front a strong and lofty wall without; within, a spacious double portico or cloister, 52½ feet broad, supported by 162 columns, which supported a cedar ceiling of the most exquisite workmanship. The pillars were entire blocks hewn out of solid marble, of dazzling whiteness, 43¾ feet high. . . . At a distance the whole temple looked literally like a mount of snow, fretted with golden pinnacles.'

> 'Not statelier towering o'er her marble stairs
> Flashed Zion's gilded dome to summer skies.'
>
> KEBLE: *Christian Year*—Seventeenth Sunday after Trinity.

The *ἀναθήματα* were presented chiefly by foreign potentates, among them plates of gold and silver for the temple gates, and above all the golden vine, with branches as large round as a man's body, if Josephus is to be believed, to which costly additions were made from time to time.

ἀναθήματα] This form occurs here only in the New Testament. *ἀνάθημα* is the classical form; *ἀνάθεμα*, the Alexandrine form. *ἀνάθημα* has generally the meaning it bears here—'an offering;' *ἀνάθεμα*, generally that of 'an accursed thing;' see Gal. i. 8, and Lightfoot's note there.

7. *πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον;*] Only one of these questions is answered (*v.* 20). Christ conceals the *when* from His nearest followers. Nor is it difficult to discern the divine wisdom of that reticence.

In our Lord's words the destruction of Jerusalem is brought forward as typical of the end of the world. Just as previously He had looked back upon the flood and the destruction of Sodom and Gomorrah as vivid types of the last day, so now He points to a type still in the future. The lesson which Christ taught and the question which He answered needed no particular definition of time, or distinction between two events, each of which in its *inner* meaning had the same warning and taught the same truth.

The definiteness of false prophets may be contrasted with the designed and merciful ambiguity of these words.

8.] This warning was particularly needful for the Galilean followers of Jesus.

9. *ἀκαταστασία*] A Polybian word,—i. 70. 1, xiv. 9. 62. Contrasted with *εἰρήνη*, 1 Cor. xiv. 33 : *οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς ἀλλ' εἰρήνης.* In James iii. 16 it is called a *φαῦλον πρᾶγμα* : *ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.* The word may be thought to have reference to the internal disputes which raged so fiercely within the walls of Jerusalem both before and during the siege.

For a general description of these unquiet times, see Tac. *Hist.* i. 2, 'opus adgredior opimum casibus, atrox proeliis, discors seditionibus, ipsa etiam pace saevum.'

10. *τότε ἔλεγεν*] An expression which introduces words of especial gravity and importance (Godet). What follows must have removed once and for all any false hopes that may have lingered of an earthly kingdom. The external glory and whatever was left of the sovereignty of the Jews was doomed to destruction.

12.] The lives of the subjects of the kingdom are described. There will be grievous trials, but there are three consolations : (1) they will be for Christ's sake (*ἕνεκεν τοῦ ὀνόματός μου*) ; (2) they will result in the testimony for the faith ; (3) the Lord will stand by his faithful followers.

14.] One of the most eminent instances of these *ἀπολόγιαι* was that of Justin Martyr. The book of the Acts of the Apostles contains many examples,—Peter and John before the Sanhedrim, ch. iv. ; Paul before Felix, Agrippa, and Festus, ch. xxiv. and xxv. See Phil. i. 17, *εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι* : 2 Tim. iv. 16, *ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον . . . ὁ δὲ Κύριος μοι παρέστη καὶ ἐνεδυνάμωσέ με, κ.τ.λ.*

ἀπολογηθῆναι] The verb is confined to St. Paul and St. Luke ; *ἀπολογία* is found also 1 Peter iii. 15.

16. *καί*] The misery of domestic treachery and hatred would be added to the public persecution.

17. *ἔσεσθε μισούμενοι*] The analytic form implies continu-

ance and repetition of the trials. Compare this with the synthetic future, *παραδοθήσεσθε*.

19.] *κτήσεσθε* is the approved reading. 'Ye shall win for yourselves your (real) lives by your patience and endurance,' —an inspiring thought for the subjects of the *βασιλεία*, who were called upon to suffer for their King. The parallel expression, Mark xiii. 13, makes the meaning still more clear: *ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται*, where *σωθήσεται* = *κτήσεται τὴν ψυχήν*.

20. *ὅταν δὲ ἴδητε, κ.τ.λ.*] This is the answer of Jesus to his disciples' question, *v.* 7, *τί τὸ σημεῖον*;

21. *φευγέτωσαν εἰς τὰ ὄρη*] Many of the Christians, warned by these words, or (according to Eusebius, *H. E.* iii. 5) by a special revelation, took refuge at Pella in Peraea during the siege of Jerusalem.

ἐν μέσῳ αὐτῆς] By a modernism for *ἐν αὐτῇ*: see note on *διὰ μέσου Σαμαρείας*, ch. xvii. 11.

ἐν ταῖς χώραις] 'In country places'—farms or vineyards.

Luke characteristically omits all mention of flight on the sabbath-day, the shortening of those days, the desecration of the holy place.

24. *στόματι μαχαίρας*] *στόμα*, 'the extreme point,' 'edge;' cf. Eur. *Phoen.* 1166, *ἄκρον στόμα πύργων*, and Soph. *Ajax*, 651, *σίδηρος ὡς ἐθηλύνθη στόμα*.

It is stated that 1,100,000 Jews were slain during the siege, and that 97,000 were sold for slaves.

αἰχμαλωτίζω] Confined to St. Paul and St. Luke. *αἰχμαλωτεύω* is used by St. Paul only, and *αἰχμάλωτος* only by St. Luke; *αἰχμαλωσία*, by St. Paul and St. John, Rev. xiii. 10. Of these, *αἰχμάλωτος* alone is found in classical authors.

ἔσται πατουμένη] See *v.* 17, 'shall be trodden down by the succession of Gentile races,'—by the Romans under Titus, by Hadrian, by Chosroes, by the Saracens; in later times, by Mussulmans, by the Crusaders even, and by the Turks of this age. For this use of *πατεῖν*, see Rom. xi. 2, *καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο*.

ἄχρι πληρωθῶσι] For the classical *ἕως*, or *ἕως ἂν πληρωθῶσι*.

καιροὶ ἐθνῶν] The season during which the Gentiles shall be fulfilling the divine judgments, and using the opportunities which in turn shall be offered to them.

25. *συνοχὴ ἐθνῶν ἐν ἀπορίᾳ*] For *συνοχή*, a word common to St. Luke and St. Paul, see ch. xii. 50.

For *ἠχούσης θαλάσσης* read *ἤχους θαλάσσης*.

26. *ἀποψυχόντων*] *ἅπαξ λεγόμενον* in the New Testament; used in this sense of 'fainting' in Homer, *Od.* xxiv. 348. In the Attic writers it signifies 'to expire;' see Thuc. i. 134; Soph. *Ajax*, 1031. The mid. voice occurs in a different sense, Hom. *Il.* xi. 621, *τοὶ δ' ἱδρὼ ἀπεψύχοντο χιτώνων*, 'They dried the sweat from their tunics.' See also *Il.* xxi. 561.

28. *ἀνακύψατε*] 'Lift up the head;' cf. Hdt. v. 51; Pol. i. 55. 1, *τὰ τῶν Καρχηδονίων ἀνέκυψε*.

ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν] The conception is of 'release from slavery.' To some extent the destruction of Jerusalem brought freedom to the Christian Church. But the *ἀπολύτρωσις* will only be truly accomplished at the second coming of Christ. See Rom. viii. 22, 23, *οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν . . . καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*.

30. *ὅταν προβάλωσιν*] Cf. Jos. *Ant.* iv. 8. 19, *ἂν καρπὸν προβάλῃ τὰ φύτα*. The absolute use is late.

ἀφ' ἑαυτῶν γινώσκετε] 'Ye recognise of yourselves.' There is no need of any special *σημεῖον*. The comparison points to the ripening of events for Christ's coming in a natural way.

32. *ἡ γενεὰ αὕτη*] This can only have the meaning of 'this generation,' a period of thirty or forty years. The nearer fulfilment of the prophecy, preceded by most unmistakable signs, was brought to pass within forty years from this time.

34. *ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς*] *κραιπάλη* is the 'nausea' and 'headache' caused by the excess of yesterday. *μέθη*, 'the dissipation of to-day.' *μερίμναι βιωτικαί*, 'the cares of ordinary life which interfere with the watchfulness for the future.' The world in the time of the flood, and the men of Sodom and Gomorrah, were overtaken in these

things. Pleasure and over-anxiety are alike hostile to the Christian life.

μέθη] Confined in the New Testament to St. Paul and St. Luke.

βιωτικός is used by Polybius in the sense of 'relating to one's private affairs;' almost equivalent to *ἰδιωτικός*, a meaning which it may have here, 'one's own cares;' see Polyb. iv. 73. 8, and xiii. 1, 3, *βιωτικὰ συναλλάγματα*, 'private contracts.' In the New Testament the word occurs only in one other passage, 1 Cor. vi. 3, 4, *μήτι γε βιωτικά; βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καθίζετε.*

ἐπιστῇ] See ch. xx. 1.

35. *καθημένους*] Either (1) 'sitting idly, carelessly,' in contrast with *σταθῆναι*, or (2) perhaps with reference to *παγίς*, 'resting on the ground,' like birds over which the net is thrown.

36. *καταξιωθῆτε*] The verb is used by St. Luke and St. Paul only. The best supported reading in this passage is *κατισχύσητε*.

σταθῆναι] To stand in readiness and confidence (1 John ii. 28) at Christ's appearing.

37. *ηὐλίζετο . . . ὤρθριζε*] The tense extends these actions over the several days. *ηὐλίζετο*, it is not necessarily meant that Jesus spent the nights in the open air,—the strictest meaning of the word,—but it may have been so.

It is probable that Jesus passed the Wednesday of Holy Week in retirement at Bethany; no events are recorded by the Evangelists which can be referred with certainty to that day.

CHAPTER XXII.

The Passover.

1, 2.] The imperfect may be explained as *supra* xxi. 37, 38.

1. ἡ λεγομένη πάσχα] St. Luke explains Jewish names and customs far less frequently than St. Mark, but one instance like this makes it clear that he wrote especially for Gentile readers.

2. τὸ πῶς ἀνέλωσιν αὐτόν] See below, *v.* 4, τὸ πῶς αὐτὸν παραδῷ αὐτοῖς, and cf. τὸ εἰ δύνασαι πιστεῦσαι, Mark ix. 23.

ἀναιρέω in this sense is frequent in this Gospel and in the Acts, elsewhere in N. T. only Matt. ii. 16. It is used with a similar force by Homer, but rarely by later writers.

3. τὸν ἐπικαλούμενον Ἰσκαριώτην] Iscariot = 'man of Kerioth,' a town of Judah. He was thus probably the only non-Galilean apostle. Other explanations of the name have been given with the view of connecting him with Galilee; see *Dict. of the Bible.*

ὄντα] Not adjectival, but adverbial, 'though he was.'

4. συνελάλησε] A late word used by Polybius.

στρατηγοῖς] Captains of the Levitical guard of the temple. Their function was to guard the courts of the temple to prevent the intrusion of strangers, to put down any disturbance that might occur. On such an occasion as the Passover, this office would be a delicate and difficult one.

5.] The chance of seizing Jesus quietly, and without interference on the part of the people, would be most unlikely to offer itself without the aid of treachery; at the same time, the smallness of the sum offered to Judas may imply that the Sanhedrim already felt secure of accomplishing their design.

6.] εὐκαιρίαν has the sanction of Plato, *Phaedr.* 272, and is therefore admitted to be classical, while the verb εὐκαιρεῖν is rejected. Polybius uses εὐκαιρία in the sense of '*opportunitas loci*.'

ἄτερ, a Homeric word, only here and at *v.* 38 in the New Testament. ὄχλον, probably 'disturbance,' 'tumult,' not 'multitude' as in E. V.

7. ἡ ἡμέρα τῶν ἀζύμων] The 14th of Nisan commenced after sunset on the 13th, and continued until the following sunset. The Paschal lamb was slain after the evening sacrifice on the 14th. The Paschal meal commenced at sunset on the 14th, and continued into the 15th. The rest of the 15th from morning to sunset was a 'holy convocation,' and had a sabbatical character. No work could be done except what was necessary.

From St. Luke and the other Synoptists, the first and seemingly natural inference would be, that Jesus celebrated the Passover with his disciples on the evening of the 14th Nisan, and that He suffered death upon the 15th Nisan. But from the fourth Gospel our inference is different; it is there quite clearly stated, that Jesus was crucified on the day before the Passover (παρασκευὴ τοῦ πάσχα); cf. John xviii. 28, οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα: see also xix. 42.

The question is, Can these accounts be reconciled? Nearly all the best modern commentators answer in the affirmative, and, adopting the account of St. John as accurate, give the order of events in the Synoptic Gospels as follows:—

On the evening of the 13th Nisan, just before the 14th commenced, *i.e.* before 6 o'clock in the evening, Jesus sent the two disciples to prepare the meal. Then the Last Supper took place, which, though not identical with the Passover meal, bears a Paschal character, and follows, at least in great measure, the Paschal ceremonial. It was anticipatory, and necessarily so, because the Jews intended that Jesus should suffer before the feast; cf. Matt. xxvi. 5. Signs of this haste are discovered in such expressions as ὁ καιρός μου ἐγγύς ἐστι πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου, Matt. xxvi. 18.

The words of Jesus in *v.* 15 may be considered as explanatory of this anticipation of the feast; in πρὸ τοῦ με παθεῖν a cause is given. Again, the careful narration of the incidents of the feast seems to mark a departure from what was quite the ordinary usage.

Early in the morning of the 14th Nisan the irregular meeting of the Sanhedrim took place.

Then followed the formal sitting of the Sanhedrim, the trials before Pilate and Herod, and the crucifixion.

During the very hours when Christ was offering Himself as a sacrifice for man on the cross, the Jewish people and the priests of the temple were engaged in slaying thousands of lambs in view of the Paschal feast then about to commence.

If this theory be correct, we no longer wonder at the absence of any mention of the Paschal lamb at the Last Supper. It is indeed unlikely in any case that the Paschal lamb could have been sacrificed in the prescribed manner for Jesus and his disciples. For would the priests have performed that function for the excommunicated Galilean?

The typical nature of the feast almost requires the absence of the Paschal lamb. Christ was our passover, and at the Last Supper He was being slain for us—his body was being given, his blood being shed.

For a fuller treatment of this difficult question, see Westcott's *Introduction to Study of Gospels*, Godet's *St. John and St. Luke*, Neander's *Life of Christ;* and on the other side, Dr. Edersheim's *Temple in the time of Jesus Christ*, Appendix.

ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα] Some changes had taken place in the celebration of the Passover since its first institution. The selection of the lamb on the 10th of Nisan is no longer imperative. The signs of haste have disappeared. Formerly those who partook of the meal did so standing; it was now the custom to recline (see ch. vii. 36).

8. ἀπέστειλε Πέτρον καὶ Ἰωάννην] Possibly the same two were sent on the commission, ch. xix. 29. St. Luke alone mentions the names.

10. εἰσελθόντων ὑμῶν . . . συναντήσει ὑμῖν] Cf. Eur. *Medea*,

57, 58, ὥσθ' ἵμερός μ' ὑπῆλθε γῆ τε κοὐρανῷ | λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.

ἄνθρωπος] Doubtless a follower of Jesus dwelling in Jerusalem, with whom possibly these arrangements had been previously made.

οὗ for οἵ. See ch. xxiv. 28.

κεράμιον ὕδατος βαστάζων] This was in preparation for the Passover. It was the duty of the head of the family to draw water from the fountain for the unleavened bread on the evening on which the 13th Nisan ended (Godet).

11. τὸ κατάλυμα] See note on ch. ii. 7.

οἰκοδεσπότῃ τῆς οἰκίας] This redundancy in forgetfulness, as it were, of the original meaning of the word οἰκοδεσπότη, may be illustrated by such expressions as 'village of Thorpe,' 'Windermere Lake,' ἐν τῇ σήμερον ἡμέρᾳ, Acts xx. 26.

12. ἀνώγεον (ἀνάγαιον) μέγα] 'The upper or principal room.' ἐστρωμένον, 'furnished with the triclinia.'

The Last Supper.

14. ἡ ὥρα] The hour fixed by our Lord.

In keeping the Passover Jesus takes the place of the head of the family. The fact that the disciples celebrated this Paschal meal with their Master rather than with their own families is a proof how truly they had left all to follow Christ.

15. ἐπιθυμίᾳ ἐπεθύμησα] The expression must be attributed to the Aramaic idiom. A noun of cognate meaning attached to a verb does not merely repeat the verbal notion, but intensifies it. See a good note on this in Mayor's ed. of Cic. *Phil.* 2, 'In "*servitutem servire*," *servitus* implies more than *servire*; not all who serve are slaves.'

πρὸ τοῦ με παθεῖν] The absolute use of πάσχω in reference to the death of Christ has passed into Christian language in the word 'passion,' *i.e.* the technical sense of 'passion;' cf. Acts xvii. 3, διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν: see also ch. xxiv. 46. Strictly speaking, πάσχειν = 'to feel, experience;' the notion of suffering arose from the unhappy fact that with most to feel was to suffer. 1 Peter ii.

21, εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν. The account of the Last Supper given by St. Luke differs both in the order of events and in the words of the institution from the account given by St. Matthew and St. Mark, but agrees closely with that given by St. Paul, 1 Cor. xi. This is one of those facts in the Bible narrative that tell on the subject of Inspiration. It is a protest against slavery to the letter, and mere formal accuracy.

17. καὶ δεξάμενος ποτήριον, κ.τ.λ.] To understand this it is necessary to remember that part of the Paschal ceremonial consisted in passing round four, and sometimes five, cups at intervals. On the second cup being passed, the head of the family explained the meaning of the rite. The institution of the Eucharist—the establishment of the new covenant—and the new meaning given to the cup is that part of the Last Supper which corresponds to the ancient explanation of the feast. For further particulars of the celebration of the Passover, see *Bib. Dict.* (It is not clear, however, that these observances were strictly adhered to by Christ.)

εὐχαριστήσας] The blessing was pronounced when the first cup was passed; the words were—'Praise to Thee, O Lord our God, the King of the world, who hast created the fruit of the vine.' From this use of εὐχ. comes our word Eucharist.

19. καὶ λαβὼν ἄρτον] The distribution of the unleavened bread followed the explanation of the Passover mentioned above.

τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον] 'This is my body which is (now) being given for you.' We cannot notice too carefully the use of the present participle, διδόμενον. The sacrifice of Christ has begun; it is even now being offered; and the bread which is being broken is a symbol of that sacrifice. It is necessary here to remember the constant symbolism in Oriental teaching. Christ speaks of τὸ σῶμά μου just as He speaks of τοῦτο τὸ παιδιόν, ch. ix. 48. It is as unreasonable to take τὸ σῶμα in a realistic sense as it would be to confine the meaning of τοῦτο τὸ παιδιόν to that particular child whom Jesus held in his arms.

τοῦτο ποιεῖτε] Compare the tense with the aorists λάβετε,

διαμερίσατε, 'continue to do this.' St. Paul expresses more fully the frequentative idea by ὁσάκις πίνητε . . . ὁσάκις ἐσθίητε, 1 Cor. xi. 25, 26.

εἰς τὴν ἐμὴν ἀνάμνησιν] These words are found in St. Paul, 1 Cor. xi. 24, not in the other Synoptics. ἐμήν is emphatic: 'Do it no longer in remembrance of the Paschal deliverance, but of *me*.'

20. ὡσαύτως καὶ τὸ ποτήριον] The third cup of the Paschal feast followed what was in a special sense the supper (μετὰ τὸ δειπνῆσαι), *i.e.* the partaking of the Paschal lamb. This cup was called 'the cup of blessing' (ποτήριον τῆς εὐλογίας, 1 Cor. x. 16). St. Luke's words imply that an interval elapsed between the distribution of the bread and passing 'the cup of blessing.'

ἡ καινὴ διαθήκη] In classical Greek διαθήκη means either (1) 'a contract' (*foedus*), or (2) 'a will,' 'testament' (*testamentum*). The first meaning predominates here; see Jer. xxxi. 31.

τὸ ἐκχυνόμενον] 'Which is (now) being poured out.'

23. καὶ αὐτοὶ ἤρξαντο συζητεῖν, κ.τ.λ.] It is this moment of intense and painful emotion which Leonardo da Vinci has interpreted by his immortal picture, so true to the spirit of this scene, yet so unlike the reality of it.

τὸ τίς ἄρα εἴη] 'Who it could possibly be of them.' The form implies incredulity; cf. τὸ πῶς αὐτὸν παραδῷ αὐτοῖς, *v.* 4, where deliberation only is implied.

24. ἐγένετο δὲ καὶ φιλονεικία, κ.τ.λ.] We may perhaps connect with this incident the washing of the disciples' feet by Jesus, John xiii. 4-16. Judas the traitor had a quicker intellectual insight than the rest. He had abandoned all hopes of earthly greatness in the kingdom of Christ.

κυριεύειν] 'To exercise absolute lordship over,'—used only by St. Luke and St. Paul. See Xen. *Mem.* ii. 6. 22, κ. πάντων.

25. οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται] 'In the world there is a struggle to be great. Those who are greatest are tyrants, and are called benefactors. You, in that contention of yours, show a like spirit. I, the true βασιλεύς, and

the true ἐνεργέτης, am as one that serveth,' *v.* 27. There is a subtle irony in the use of the word ἐνεργέται. The disciples would understand as we hardly can the contrast between the name ἐνεργέται and the true character of those who bore it, such as Ptolemy Euergetes and Onias, 2 Macc. iv. 2.

27. ὡς ὁ διακονῶν] Cf. John xiii. 14, εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. ὁ νεώτερος answers to ὁ διακονῶν, for among the Jews the younger were wont to perform servile offices; see Acts v. 6-10 (Godet).

28. ἐν τοῖς πειρασμοῖς μου] Jesus was tempted, *i.e.* put to the test, not once only, at the commencement of the ministry, but over and over again, especially in these last days.

29. κἀγὼ διατίθεμαι ὑμῖν] 'I transmit, bequeath as by will,' or 'assure by a covenant.' See *v.* 20.

30. ἵνα ἐσθίητε καὶ πίνητε] We are again reminded that a great supper was a familiar symbol with the Jews to express the joy of a future life.

31. σινιάσαι] The verb and the substantive σίνιον, 'a sieve,' are Alexandrine. It is noteworthy that the modern Greek has returned to the more classical κοσκινίζω in this sense.

All faithful Christians are exposed to 'the sifting' of temptation by which the evil is separated from the good.

32. ἐπιστρέψας] This conversion will follow the time of trial. Some have translated ἐπιστ. 'in thy turn,' but there seems to be no authority for this.

33. εἰς φυλακὴν καὶ εἰς θάνατον] The first words from an apostle that point to a suffering Messiah. The earthly hopes are at last abandoned.

34.] See parallel passages, Matt. xxvi. 34, Mark xiv. 30. The σήμερον of St. Luke is consistent with ἐν ταυτῇ τῇ νυκτί of St. Matthew, for the day began at sunset. St. Mark uses both expressions, but says—πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι.

34. Πέτρε] There may be some force in the address, Πέτρε —the name given by Christ himself,—rather than Σίμων (*v.* 31).

35.] Christ recalls the past to his disciples by way of contrast with the future. *Then* the watchword was 'peace' (εἰρήνη,

ch. x. 5, 6), **36.** *Now* the world would be in arms against the disciples. They must prepare for a conflict.

36. *βαλάντιον . . . πήραν . . . μάχαιραν*] See note on ch. ix. 3. These formed the usual equipment of a traveller. A journey through Palestine was dangerous, both from robbers and from wild beasts. See Schoettgen, *ad loc.*

37. *λέγω γάρ*] *γάρ* explains the necessity for wearing a sword. The followers of a despised malefactor can expect nothing but opposition.

καὶ γάρ] 'And indeed (drawing particular attention to the case as it now stands) the things concerning me are (even now) being accomplished.' There is need for instant preparation.

38. *ἱκανόν ἐστι*] Here we may detect a note of irony. Peter does not perceive the spiritual meaning of our Lord's words. The matter is dismissed with *ἱκανόν ἐστι*, a rendering of a Hebrew expression by which an irrelevant question or a foolish explanation is put aside.

39. *κατὰ τὸ ἔθος*] As Judas knew, and so deliberately Jesus gives Himself up to his foes, for his hour was come.

τὸ ὄρος τῶν Ἐλαιῶν] On the east side of Jerusalem, across the Valley of Kidron.

40. *ἐπὶ τοῦ τόπου*] At the customary place.

42. *εἰ βούλει . . . πλὴν μὴ τὸ θέλημα, κ.τ.λ.*] An instance of aposiopesis. The thought is checked before quite uttered, and the spirit of perfect resignation to the Father's will re-asserts itself.

43, 44.] Although these verses are omitted in several important MSS., there cannot be just doubt of their genuineness. Many reasons may be assigned for the omission of them in copies, whereas no reason can have dictated the invention of them. Besides this, there are clear allusions to this passage in very early authors. For instance, Justin Martyr says, in his *Dialogus contr. Tryph.* 103, *ἐν γὰρ τοῖς ἀπομνημονεύμασι* ('*memoirs*,' a term by which the Gospels are meant) *ἃ φήμι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνοις παρακολουθησάντων συντετάχθαι ὅτι ἱδρὼς ὡσεὶ θρόμβοι κατεχεῖτο αὐτοῦ εὐχομένου.*

44. *γενόμενος ἐν ἀγωνίᾳ*] This agony of sorrow must not be ascribed only to physical causes; in some mysterious way the whole burden of human sin weighed upon the soul of Jesus. This word *ἀγωνία*, in the New Testament used by St. Luke alone, and by him only in this place, has been for ever associated with this incident, and has so passed into our language. Literally, it signifies a physical struggle, and is transferred to the expression of intense mental emotion; it is so used by Xenophon. Cf. Thuc. vii. 71, *πολὺν τὸν ἀγῶνα καὶ σύστασιν τῆς γνώμης εἶχε*. In later Greek it is used of fear, especially of the anxious fear of a combatant on the eve of a contest; cf. Schweighäuser, *Index Graec. ad Epictetum.* In this sense the word has a peculiar significance. Our blessed Lord is about to enter upon a contest of unknown horror and mysterious import.

ὡσεὶ θρόμβοι αἵματος] The drops of sweat were mingled with blood, and looked like drops of blood. For the word, see Aesch. *Eum.* 1768, *ἐμοῦσα θρόμβους οὓς ἐφείλκυσας φόνου.*

46. *κοιμωμένους . . . καθεύδετε*] The two words *κοιμᾶσθαι* and *καθεύδειν* are here synonymous. For a distinction between them, see ch. viii. 52.

47. *εἷς τῶν δώδεκα*] The description is again added (see *v.* 3), as if to show the depth of his crime.

48. *φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;*] St. Luke alone preserves these words. It is one example out of several where our Lord's words are reported differently by the different evangelists. The emphatic position of *φιλήματι* is to be remarked. 'Is it with a *kiss* that you betray? Is this dearest token of love turned into a signal of most disloyal treachery?'

49. *ἐν μαχαίρᾳ*] This instrumental use of *ἐν* is observable; cf. Rev. vi. 8, *ἀποκτεῖναι ἐν ῥομφαίᾳ*: 2 Peter ii. 16, *ἐν ἀνθρώπου φωνῇ φθεγξάμενον.* Traces of it occur in classical Greek, as Eur. *Med.* 171, *οὔκ ἔστιν ὅπως ἔν τινι μικρῷ | δέσποινα χόλον καταπαύσει.*

50. *εἷς τις ἐξ αὐτῶν*] Peter's name is not recorded by any of the Synoptists, from motives of prudence doubtless. The later Gospel preserves it; see John xviii. 10. *τὸν δοῦλον, the* servant.

51. ἐᾶτε ἕως τούτου] The soldiers were binding the chain on Christ's right wrist; then He says, 'Give me so much liberty as to step forward and heal this wound.'

καὶ ἁψάμενος] Luke, the physician, alone mentions this.

53. ὡς ἐπὶ λῃστήν] Cf. *v.* 37, καὶ μετὰ ἀνόμων ἐλογίσθη.

ὑμῶν ἡ ὥρα] 'The hour which has been given to you to work in;' cf. καιροὶ ἐθνῶν.

54. τοῦ ἀρχιερέως] 'Caiaphas;' the preliminary visit to Annas is not recorded here.

55.] ἐν μέσῳ αὐτῶν = 'among them.'

56. ἀτενίσασα] 'Having looked upon him with a fixed gaze;' see ch. iv. 20.

59. Γαλιλαῖός ἐστιν] This is possibly more than a local appellation here; the Galileans were a sect.

60. ἐφώνησεν ὁ ἀλέκτωρ] St. Luke does not mention the first cock-crowing, which was apparently unnoticed by St. Peter. The denials are somewhat differently given by the evangelists; see marginal reff.

61. ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ] Either when He was crossing the court (αὐλη) to the council-chamber from the high priest's house, or the council-chamber may have been open to the court, and Christ may have turned round from where He stood and looked upon Peter.

64. δέροντες] See ch. xx. 10, where, under the form of a parable, Jesus foretells this treatment.

66.] Jesus is now brought before the regular official tribunal of the Sanhedrim. This is a *formal* sitting, summoned in order that sentence may be passed. Jesus had been practically condemned in the previous *informal* night sitting, narrated at greater length by St. Matthew and St. Mark, who make only a brief mention of this morning sitting.

τὸ πρεσβυτέριον] Applied again by St. Luke to the Sanhedrim, Acts xxii. 5; used by St. Paul in reference to the Christian elders, 1 Tim. iv. 14.

67. ἐὰν ὑμῖν εἴπω . . . ἐὰν δὲ καὶ ἐρωτήσω] Godet points out that Jesus says in effect, 'If I shall speak to you as judges ye will not believe, but, if I shall question you as disciples ye will not answer.' But if the words ἢ ἀπολύσητε, omitted

in A, are to stand, the whole expression must be regarded as addressed to the members of the Sanhedrim as judges.

69. *ἀπὸ τοῦ νῦν*] After this present time, Jesus will neither be in your hands as a prisoner, nor will He be among you as a teacher; He will be a judge and a King.

70. *εἶπον δὲ πάντες*] The *πάντες* marks the eagerness of the assembly, which no longer speaks by the mouth of its president, but in a tumultuary manner *all* cry out.

ὑμεῖς λέγετε] This expression, which is naturally (being Christ's own words) Aramaic, accepts the statement as true, and assents.

71. *ἠκούσαμεν*] The use of the aorist where in English the present or perfect would be employed is classical, and became more prevalent in the later stage of the language; in modern Greek there is no synthetic perfect.

CHAPTER XXIII.

The Trial before Pilate.

1. ἤγαγεν ἐπὶ τὸν Πίλατον] The Sanhedrim had no longer the power of life and death. It was therefore necessary to bring Jesus before the Roman Procurator.

2. ἤρξαντο κατηγορεῖν] For the first part of the interview between Pilate and the Chief Priests, see John xviii. 28-32. Their first desire was, that Pilate should give sentence without trial. The accusation was threefold: (1) He perverts the people, gives them a false direction, leads them astray; (2) He forbids them to give tribute to Caesar; (3) Says he is Christ, a King. These shamelessly false charges are most artfully contrived. To keep the province quiet and loyal to Caesar and to crush any attempt at rebellion was the first duty of a Roman Governor. The accusation directs itself to these points. Compare the similar charges for somewhat similar reasons laid against St. Paul before the politarchs of Thessalonica, and a different set of charges brought against St. Paul at Philippi.

This exact adaptation to existing political conditions is one of those points that fix the date of these narratives.

3. βασιλεὺς τῶν Ἰουδαίων] A new title in history: not King of Judaea, but of the Jews. There is no longer a territorial limit. In a deeper sense He reigns over the spiritual Israel.

5. ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε] For 'beginning from Galilee and *continuing* to this place.'

7. ἀνέπεμψεν] Lat. *remisit*, a technical legal term. This trial before Herod is recorded by St. Luke only.

With this verse begins the account of the *third* trial,

or, counting both the trials before the Sanhedrim, of the *fourth.*

11. *σὺν τοῖς στρατεύμασιν αὐτοῦ*] 'Soldiers;' in modern Greek *στρατεύματα* = 'troops;' cf. Rev. ix. 16, *καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων*; see also Matt. xxii. 7, where *στρατεύματα* seems to bear the same meaning. Compare the late use of *ὄχλοι* for *ὄχλος*.

ἐσθῆτα λαμπράν] 'A bright garment,' probably 'glistening white,'—a robe of state or festal dress put on in mockery. This was different from the scarlet or purple chlamys placed on Jesus by the Roman soldiers (Matt. xxvii. 28, Mark xv. 17).

12. *ἐγένοντο δὲ φίλοι*] It would appear from this, that Pilate's object in sending Jesus to Herod was to do an act of courtesy. Possibly too, Pilate was moved by the desire to free himself from the responsibility of passing the fatal sentence on one whom he judged to be innocent.

14. *ἀνακρίνας*] Used in Attic writers of the preliminary examination before the Archon Basileus at Athens.

ὡς introduces the charge or allegation, with a hint of its worthlessness.

16. *παιδεύσας*] Cf. Prov. xix. 18, *παίδευε τὸν υἱόν σου*: from this notion of chastisement *παιδεύειν* derives the force in the text unknown to classical authors. The scourging generally preceded crucifixion. Pilate hoped that the infliction of this very terrible punishment would satisfy the enemies of Jesus.

17. *ἀνάγκην εἶχεν*] 'Was obliged to release'—why we do not know. The expression in John xviii. 39, *ἔστι δὲ συνήθεια ὑμῖν*, implies that the custom was Jewish, not Roman; from Mark xiii. 8, we might gather that the custom originated with Pilate, *καθὼς ἀεὶ ἐποίει αὐτοῖς*. At any rate, the release of a political prisoner would be hailed with delight by the Jews.

Bar-Abbas = 'son of a father;' the reading *Ἰησοῦν* was possibly introduced to heighten the force of contrast between Jesus and Barabbas.

19. *στάσιν*] One of the very frequent risings at Jerusalem. Barabbas was really guilty of *διαστρέφειν τὸν λαόν*.

23. *κατίσχυον*] Kept growing stronger. The violence

seemed to threaten another insurrection. Of that Pilate had good reason to be afraid.

25. *ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν, κ.τ.λ.*] The contrast at which St. Luke hints is striking, and is again brought out, Acts iii. 14, 15, *ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε.*

παρέδωκε τῷ θελήματι αὐτῶν] A kind of euphemism, instead of the sterner *ἵνα σταυρώθῃ*: Matt. xxvii. 26, Mark xv. 15, John xix. 16.

26.] Simon is called by St. Mark (xv. 21) 'the father of Alexander and Rufus;' the latter is probably the Christian mentioned, Rom. xvi. 13.

Κυρηναίου] During the despotism of the Syrian kings, many Jews fled to Egypt and established large colonies at Alexandria, Cyrene, and other places in north-east Africa, under the protection of the Egyptian kings.

τοῦ ἐρχομένου ἀπ' ἀγροῦ] This expression has been thought to imply that Simon was coming in from labour in the fields, and has been used to determine the day on which Jesus suffered. The inference is however, to say the least, uncertain, and, if admitted, it remains to be proved how far labour was permissible on the Jewish feast days and festival days. On other grounds, however, we are led to the conclusion that Jesus suffered on the day before the feast.

27. *αὐτόν*] Jesus, and not the two robbers.

28.] This incident is preserved by St. Luke alone. To this evangelist we are also solely indebted for three out of the seven sayings on the Cross. It is possible that these particulars were derived from Simon or his family, who, we know, resided in Rome.

30.] The quotation is from Hosea x. 8, *καὶ ἐροῦσι τοῖς ὄρεσιν, καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς πέσατε ἐφ' ἡμᾶς.*

For *βουνοῖς* see ch. iii. 5.

31. *εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, κ.τ.λ.*] The green tree and the dry are generally interpreted to mean the righteous and the wicked. In that case the meaning of our Saviour's words would be,—'If this be done in the case of me

—the righteous one,—what will be done in the case of you Jews, who have so far deserted your God and spiritual religion?'

It seems preferable, however, to see in the green tree an image of the times still not ripe for destruction, in the dry and withered tree an image of the days when the iniquity of the nation should have wrought out a national destruction. 'If the hypocrisy and violence and spiritual pride has brought this to pass to-day, what will ensue when those evils have run a longer course?'

32. *ἕτεροι*] See note ch. x. 1.

33. *ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον*] 'The place of a Skull,' so called probably from the rounded shape of the hill.[1] The spot cannot be identified with certainty. It was out of the city, but probably at no great distance from it, and in a public position where many would pass.

For the typical aspect of the place of the crucifixion outside the city, see Heb. xiii. 11, 12: *ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν ἔξω τῆς πύλης ἔπαθε.*

The cross was not so high as it is generally represented to be in pictures. The height did not exceed from nine to twelve feet. Both the hands and the feet were nailed to the cross, as must be inferred from ch. xxiv. 39.

ὃν μὲν . . . ὃν δέ] This use of the relative for the article is frequent in Dem. and later Attic; see Matt. xxv. 15, *καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δυο, ᾧ δὲ ἓν ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν*; cf. also Pol. v. 38. 1, *τὰ μὲν παραχρῆμα δοὺς, ἃ δὲ εἰς τὸ μέλλον ἐπαγγειλάμενος.*

34. *Πάτερ ἄφες αὐτοῖς*] St. Luke, who alone records these, the first words of Jesus from the cross, tells us how St. Stephen died with a like prayer on his lips,—Acts vii. 60, *Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην.*

[1] We are not indeed told that the Crucifixion took place on a hill. The prevailing idea that it did so is due partly to the explanation given above, partly to tradition and to the representation of the scene by great painters.

The reference would seem to be primarily to the Roman soldiers who were crucifying Him. But we must believe that the prayer extended to all the enemies of Jesus. The thought conveyed by these words is used to exculpate the Jewish chiefs, Acts iii. 17.

εἱστήκει ὁ λαὸς θεωρῶν] The people were watching with the keen interested gaze of spectators at public games.

35. οὗτος expresses contempt.

36. προσερχόμενοι καὶ ὄξος προσφέροντες, κ.τ.λ.] This was an additional insult to the crucified Jesus. The soldiers approached Him with mock reverence, and, aggravating his sufferings, brought to Him their *posca* or sour wine, ὄξος, till the cup almost touched his lips, and then withdrew it.

38.] γράμμασιν . . . Ἑβραικοῖς, omitted in two most important MSS. ℵ and B.

40. οὐδὲ φοβῇ σύ] 'Do not even *you*.' 'It is one thing for the bystanders, another thing for you to mock at the Holy One.'

41. οὐδὲν ἄτοπον ἔπραξε] ἄτοπος passes from the sense of 'strange,' 'unusual,' to that of 'evil,' 'disastrous;' cf. Polyb. viii. 29. 6, οὐδὲν ἄτοπον οὐδὲ δυσχερὲς ἔχων ἐν τῇ διανοίᾳ; and v. 11. 1, οὐδὲν ὤετο ποιεῖν ἄτοπον; see also 2 Thess. iii. 2, ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων.

43. ἐν τῷ παραδείσῳ] With the Jews παράδεισος signified the temporary dwelling-place of the blessed in Hades (Sheol) opposed to Gehenna, the place of the accursed; and though in the common belief the promised happiness was doubtless of a sensuous and unspiritual nature, still it was the highest ideal present to the mind of the penitent robber. Therefore Jesus, who does not elsewhere use this word, so full of natural associations, in speaking of a future life, addresses the robber in the simple language which he could understand.

For a history of this word and its introduction into Greek thought and literature, see *Dict. of Bible, sub voc.*

σήμερον] There is comfort even in this, for it was the miserable lot of some to linger for two or even three days upon the cross.

44. ἦν δὲ ὡσεὶ ὥρα ἕκτη] According to the Roman reckon-

ing; the sixth hour corresponds with twelve o'clock in our reckoning. The darkness therefore lasted from twelve to three o'clock. But from St. Mark we learn that Pilate passed sentence on Jesus at the third hour, *i.e.* at nine o'clock, while St. John (xix. 14) speaking of the same event —the passing of sentence—states that it took place at, about, ὡσεί, the sixth hour.

The discrepancy has received no entirely satisfactory solution; it has however been suggested that St. John, writing at a later period, and in a different part of the world, may have followed a different mode of reckoning time.

45. ἐσκοτίσθη ὁ ἥλιος] This could not have been an eclipse of the sun, for it was the full moon of the Paschal feast.

τὸ καταπέτασμα] The veil of the Temple which separated the Holy of Holies from the Holy Place.

46. Πάτερ εἰς χεῖράς σου, κ.τ.λ.] These last words of Jesus are from Psalm xxxi. 5; ἑκατόνταρχος—the termination in -ης occurs in the Acts, and is more classical.

47. ἐδόξασε τὸν Θεὸν λέγων] Either (1) praised God, honoured Him (unconsciously) by saying, or (2) (consciously) praised God and said. If the latter meaning, which is perhaps the more natural one, be adopted, it seems to lead to the inference that the Centurion was a proselyte. St. Luke uses the expression six times, and in each case of glorifying God for working a miracle.

48. οἱ γνωστοί] See ch. ii. 44. The word is classical, Aesch. *Cho.* 702.

μακρόθεν] Far off through fear.

49. ὁρῶσαι ταῦτα] Comp. this with θεωροῦντες τὰ γενόμενα, 'observing these things, but not regarding them as a spectacle' (θεωροῦντες).

51. τῇ βουλῇ καὶ τῇ πράξει] Joseph did not assent either to their decision or to the means by which they carried it out. πράττειν and πρᾶξις, like our words 'practices,' and to 'practise,' convey a notion of unfair or underhand scheming.

ἀπὸ Ἀριμαθαίας, from Arimathaea, anciently Ramathaim, the birthplace of Samuel.

ὃς καί] 'Who also,' as well as these γνωστοί and γυναῖκες, who were open followers of Jesus.

53.] λαξευτός is Alexandrine, and not retained in the modern Greek version of the New Testament, where the more classical λελατομημένος is found.

54. σάββατον ἐπέφωσκε] ἐπιφώσκειν, properly used of the dawn of the natural day, here indicates the commencement of the sabbath, which took place at sunset.

The interval between the death of Jesus and the commencement of the sabbath was very short,—at the most three hours. In that space of time Joseph had to seek Pilate and ask permission, and then to return to Golgotha to remove the body of Jesus and bury it.

55.] αἵτινες as in modern Greek for αἵ.

56. ἀρώματα] 'Sweet-smelling herbs;' μύρα, 'perfumed oils,' 'unguents.'

CHAPTER XXIV.

The Resurrection.

1. *ὄρθρου βάθεος*] Perhaps not a literary expression, but vernacular; cf. Ar. *Vespae*, 216, *τὶ λέγεις; ἀλλὰ νὴν γ' ὄρθρος βαθύς.*

3. *τοῦ Κυρίου Ἰησοῦ*] This is the only instance in the Gospels where the name *Ἰησους* is added to *ὁ Κύριος*. In the Acts and Epistles the two are frequently, almost invariably, joined. It is a slight but interesting mark of the beginning of a new epoch, ushered in by the resurrection. The risen Lord is still Jesus; though proved to be God, he is still man.

4. *διαπορεῖσθαι*] This word, implying utter perplexity, shows how entirely absent was any hope of a resurrection. See also the expression in *v.* 11.

7. *παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν*] Cf. *παραδοθήσεται τοῖς ἔθνεσι*, ch. xviii. 32. It is a touch of the *ἐπιείκεια* of Jesus that in speaking of his own betrayal and death He does not use the word *ἁμαρτωλῶν*.

8. *καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ*] See ch. ix. 22, xviii. 32. It will be observed that in both of these passages the words of Christ were addressed to the apostles *alone*. But doubtless these faithful women were admitted into the closest association with the apostles in their Lord's teaching.

10.] See ch. viii. 2, and note there.

11. *ἐνώπιον*] A favourite vernacular and modern word, especially frequent in St. Luke, not found in the other Synoptic Gospels.

12. *ἀπῆλθε πρὸς ἑαυτόν*] 'Went to his home;' cf. John xx. 10, and *ὑποχωρήσας πρὸς ἑαυτόν*, Jos. *Ant.* x. 10. 3.

13. δύο ἐξ αὐτῶν] One of these was Cleopas, as we learn from *v.* 18. As to the other there are endless conjectures, but no certainty; nor is the matter of any real importance. With regard to Cleopas, it has been assumed by some and contended by others that he is identical with Clopas, Cleophas, or Alphaeus (see John xix. 25 and ch. vi. 15). This cannot be proved, however, and can hardly be said to have been made probable.

The name is Greek (comp. Antipas for Antipater), and is possibly mentioned as being known to Theophilus, or more widely in the Church.

ἐξ αὐτῶν] Referring generally to the followers of Jesus, not to any definite antecedent.

κώμην . . . ᾗ ὄνομα Ἐμμαούς] Although the distance of this village from Jerusalem is definitely stated, the site has not been discovered for certain. A well-known city of this name, afterwards called Nicopolis, was twenty miles distant from Jerusalem. The Emmaus of the text was by many ancient writers identified with that place. This opinion, only made possible by supposing a corruption of the text in the distance assigned, is untenable from the consideration of distance alone. Dr. Thomson identifies this Emmaus with Kuryet el 'Ainub, the supposed site of Kirjath-jearim. It is probably identical with the Emmaus mentioned by Josephus, *B. J.* vii. 6. 6.

14. ὁμιλεῖν] Confined to St. Luke in the New Testament.

16.] τοῦ μὴ ἐπιγνῶναι = ὥστε μὴ ἐπιγ. For the consecutive use of τοῦ with an infinitive, see notes on ch. i. 74.

17. ἀντιβάλλετε] ἀντί has a reciprocal force. Thucydides uses the word of exchanging shots with an enemy. Comp. our expressions, 'to bandy words,' and even 'to exchange words,' both often used in a bad sense.

καί ἐστε σκυθρωποί] 'And *why* are ye sad?' τί understood from τίνες.

σκυθρωποί] Cf. Matt. vi. 16, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί.

18. παροικεῖς] πάροικος and παροικεῖν in late Greek seem to

have supplanted the classical *μέτοικος* and *μετοικεῖν*. The meaning of the word is clearly brought out by way of contrast to *συμπολῖται* and *οἰκεῖοι*, Eph. ii. 19, *ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ*. Cf. also 1 Peter i. 17, *ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστραφῆτε*. *Σὺ μόνος παροικεῖς;* = 'dost thou lodge alone?' (Alford.)

21. *λυτροῦσθαι τὸν Ἰσραήλ*] The force of the middle *λυτροῦσθαι* is well rendered by Winer (*Gram.* iii. 38. 2),—'I set free for myself the slave of another.' The nature of the slavery will be seen from other passages: *ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας*, Tit. ii. 14; *εἰδότες ὅτι οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου*, 1 Pet. ii. 18.

The verb does not occur except in these passages of the New Testament. *λύτρον* occurs twice, *λύτρωσις* three times, *λυτρώτης* once.

γενόμεναι ὄρθριαι] Like *ἠερίη δ' ἀνέβη*, Hom. *Il.* i. 497.

23. *ὀπτασίαν*] See ch. i. 21. The word is confined to St. Luke and St. Paul in the New Testament.

24. *αὐτὸν δὲ οὐκ εἶδον*] 'They saw not Him' (the Master).

25. *τοῦ πιστεύειν*] The infinitive is explanatory of *βραδεῖς*. It is strictly a genitive of that in which the thing consists; their slowness of heart consisted in their unbelief.

26. *οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστόν*] A most important expression. It has hardly been sufficiently noticed how much the *plan* of the Gospel may be said to be formed on these divine precepts. The two travellers, as *μάρτυρες*, give their account with truth and simplicity, unconscious how exactly it corresponded with the Messianic predictions of the prophets. Jesus shows that correspondence; and this is the model in accordance with which the Gospel was ever hereafter delivered.

See Introduction, where this is more fully drawn out.

The early history of the Church shows the impression that this *ἔδει* had on the minds of Christ's followers.

27. *ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν*] We can

hardly translate this according to the strict grammatical force, as if Jesus began with Moses, and then began with each one of the prophets; but rather consider the meaning to be that He began with Moses, and then, passing through all the prophets, showed how all and each foretold these things of the Messiah. See Winer, iii. 67. 2.

28.] οὗ for οἷ, just as in English *where* has taken the place of *whither;* see ch. xxii. 10.

29. παρεβιάσατο] A strong word, used in a similar sense, Acts xvi. 15; also 2 Kings ii. 17, καὶ παρεβιάσαντο αὐτὸν ἕως οὗ ᾐσχύνετο. Polybius uses the word of actual violence; οὔτε φιλονεικεῖν εἰώθασιν οὔτε παραβιάζεσθαι περὶ τῶν τοιούτων.

μεῖνον μεθ' ἡμῶν] Jesus abides with those who urge Him to stay,—'him that honoureth me I will honour.' Christ's presence is conditional on prayer.

30. κλάσας ἐπεδίδου αὐτοῖς] An expression which implies that Jesus is no longer a guest, but the host.

31. ἐπέγνωσαν αὐτὸν] Cf. *v.* 35, ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. It has been thought by some that this breaking of bread was a Eucharistic act. This seems, however, far from probable. It must be remembered, too, that neither Cleopas nor his companion was present at the Last Supper, and we can hardly believe that the significance of the act would be known to them.

It is said that a great rabbi was often distinguished by some peculiarity of gesture in performing the ordinary functions of life; see Schoettgen *ad loc.* Some characteristic movement of this kind may have revealed their Lord to these disciples even in the homely act of breaking bread.

ἄφαντος] ἅπαξ λεγόμενον in the New Testament.

32. καιομένη ἦν] It is worthy of remark that here and elsewhere the modern Greek version of the New Testament returns to the synthetic ἐκαίετο.

Both καίω and θερμαίνω are classical in the same kind of metaphorical sense; cf. *e.g.* Eur. *Elec.* 402—

> νῦν ἢ πάροιθεν μᾶλλον, Ἠλέκτρα, χαρᾷ
> θερμαινόμεσθα καρδίαν,

where the context is also curiously parallel.

33. *συνηθροισμένους*] The first gathering of the Church of Christ.

34. *λέγοντας*] 'Saying again and again,' 'keeping on saying,' as people do who hear absorbing news, either good or bad. *ὄντως* is emphatic; the report is really true which they refused to believe at first.

35. *καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ*] St. Mark tells us that, on the delivery of this message, *οὐδὲ ἐκείνοις ἐπίστευσαν.*

36.] Perhaps there is no description more calculated than this to have given birth to the tradition that St. Luke was a painter. The play of conflicting emotions, the various aspects of the actors, and the intense interest of the particular moment, seem to suggest a great picture. The travel-stained Cleopas and his friend have just arrived, and are recalling and eagerly recounting each word of their risen Lord. The faithful eleven, though filled with the joyous certainty of the Resurrection, scarcely dare to believe that the Master is so completely restored to familiar intercourse as the words of the messengers imply. At that moment Jesus shows himself in the midst of them. Then at first, and for a while, fear is the paramount feeling, until the words of Jesus restore joy and certainty of belief.

37. *εἰρήνη ὑμῖν*] The usual Jewish salutation. Here it has a special significance, 'quando enim Messias veniet, non incipiet loqui nisi cum pace.'—Schoettgen on Matt. x. 13. It is remarkable how rarely the word *εἰρήνη* escapes the lips of Christ. There is an aspect in which the gospel is not a gospel of peace.

39. *ψηλαφήσατε καὶ ἴδετε*] Put to the test of touch and sight.

Ignatius says in allusion to this—*ἔφη αὐτοῖς, 'λάβετε ψηλαφήσατέ με καὶ ἴδετε ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον,' Smyrn.* 3. For *ψηλαφᾶν*, see Acts xvii. 27 and 1 John i. 1. The word is used by Homer of the blind Cyclops feeling about him in the darkness; *Od.* iv. 416—

κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσιν
χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἷλε θυράων.

It is beautifully applied by St. Paul, in his speech at

Athens, to the Gentiles searching after God in their blindness (Acts xvii. 27).

ψηλαφᾶν is derived by Geldart (*Modern Greek Language*, p. 206) from ἀφή, and ψηλός=ψιλός, from ψάω. ψηλός means literally 'rubbed fine,' and so 'delicate,' 'gentle;' and ψηλαφᾶν='to touch lightly,' or 'gently.'

42. καὶ ἀπὸ μελισσίου κηρίου] 'Some of,' like the French *de la viande.*

48. ὑμεῖς δέ ἐστε μάρτυρες τούτων] The apostles completely realised this position. They were witnesses of a fact. On that fact their teaching was grounded. Their hope and our hope stands and falls with belief in that fact; εἰ δὲ Χριστὸς οὐκ ἐγήγερται ματαία ἡ πίστις ἡμῶν, 1 Cor. xv. 17. Cf. Acts i. 8, ἔσεσθέ μοι μάρτυρες; 21, 22, δεῖ οὖν . . . μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι ἕνα τούτων (the new apostle was to be essentially a *witness*). See also Acts ii. 32, iii. 15, etc., and the argument of St. Paul's missionary discourses, *passim.*

51. διέστη . . . καὶ ἀνεφέρετο] 'Stood apart, and began to be borne up into heaven.'

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Let me associate with the serious night,
And contemplation, her sedate compeer;
Let me shake off the intrusive cares of day,
And lay the meddling senses all aside.
Where now, ye lying vanities of life!
Ye ever-tempting, ever-cheating train!
Where are you now? and what is your amount?
Vexation, disappointment, and remorse:
Sad, sickening thought! and yet deluded man,
A scene of crude disjointed visions past,
And broken slumbers, rises still resolved,
With new-flushed hopes, to run the giddy round.
Father of light and life! thou Good Supreme!
O teach me what is good; teach me Thyself!
Save me from folly, vanity, and vice,
From every low pursuit; and feed my soul
With knowledge, conscious peace, and virtue pure—
Sacred, substantial, never-fading bliss!
The keener tempests come; and fuming dun
From all the livid east, or piercing north,
Thick clouds ascend; in whose capacious womb
A vapoury deluge lies, to snow congealed.
Heavy they roll their fleecy world along:
And the sky saddens with the gathered storm.
Through the hushed air the whitening shower descends,
At first thin-wavering; till at last the flakes
Fall broad, and wide, and fast, dimming the day
With a continual flow. The cherished fields
Put on their winter robe of purest white.
'Tis brightness all; save where the new snow melts
Along the mazy current. Low, the woods
Bow their hoar head; and, ere the languid sun,
Faint from the west, emits his evening ray,
Earth's universal face, deep-hid and chill,
Is one wild dazzling waste, that buries wide
The works of man. Drooping, the labourer-ox
Stands covered o'er with snow, and then demands
The fruit of all his toil. The fowls of heaven,
Tamed by the cruel season, crowd around
The winnowing store, and claim the little boon
Which Providence assigns them. One alone,
The redbreast, sacred to the household gods,

187 *Thatched.* Properly speaking covered, now applied to one form of covering. A. S. 'Theccan,' to cover. German, 'dach,' a roof, 'decken,' to cover. Latin, 'tego,' to cover, 'tectum,' a house. Greek, στέγειν, to cover, στέγη, a roof.

191 An appeal to imagination and superstition. To heighten the horrors of the scene, and the misery of the wanderer's position.

195 *Lords it.* It, used impersonally and generally. Cf. the frequent use of 'le' and 'en' in French: En être, l'en porter, &c.

197, 198 Psalm civ. Milton, *Paradise Lost*, ii. 263.

The hush in the storm at nightfall gives opportunity for thought (202). *Moral reflections* (209). *Prayer for guidance* (216)

202 *The weary clouds.* An instance of the pathetic fallacy: the closing in of clouds into night (not a very true description) occurs already in line 79.

206 *Compeer.* Cum-par. So pair; disparage, which means to move from a state of equality.

209 *Ye.* Used properly only in the nominative and vocative.

210 *Ever-cheating.* Fr. 'échoir,' to fall. Eng. 'escheat.' 'Escheaters,' the officers who secured for the Crown properties falling to it—an odious office, equivalent to pettifoggers and rascals. So to cheat.

211 *Amount.* What do you come to after all.

214 *Crude.* Raw, undigested, therefore unassimilated.

216 *New-flushed.* Filled with new vitality, connected with Ger. 'fluss,' a river. Primary sense, 'flow,' so a flow of blood flushes the cheek. You flush a drain; a river is flush or level with its bank.

219 *Folly.* Fr. 'fol' or 'fou.' Welsh, 'ffol.' Cf. Ps. cxviii. in old psalter of Corbie, quoted in Renouard, 'De tes commandemens ne foliai,' 'I have not wandered from thy commandments.' Cf. Fr. 'feu follet,' Will-o'-the-wisp.

221 *Conscious.* Here = of conscience. Contrast with use in line 133.

Return to the subject. The third form of storm, snow (223): *its effects on the animal creation* (240); *on flocks in a snow-drift* (265). *The peasant lost amid the snow-drifts* (276).

224 *Livid, piercing.* Epithets appealing to different senses are not well used thus coupled.

228 *Saddens.* Observe how constantly, in English, verbs are used in both active and neuter sense.

229 *Whitening.* Cf. 140.

232 *Cherished* = carefully tended. Fr. 'chér,' dear.

that religion itself is made ridiculous. To this we would answer, that it is not reality and sincerity in religion which Molière attacks, but unreality and hypocrisy, and that such vices are legitimate objects of moral satire. There were plenty of Tartufes in the Paris of Molière's day, and the piece is but another campaign of that war Pascal had waged eleven years before. The mode of warfare and plan of attack of the two men were indeed diverse; and Pascal in his cloister fought as a fervent Catholic, whilst Molière, a pupil of Gassendi, came into the field an unbiassed philosopher; yet the powers of both were directed unconsciously to the same end, that of stripping the irreligious and hypocritical of their assumed garb of holiness.

Molière's glory is that he was the poet of human nature. He was the first of his age to attack with that weapon most terrible of all to Frenchmen—ridicule—the follies of his day, and his personifications of vice and weakness are true for all time, types of which every age will furnish antitypes.

Boileau replied to Louis XIV.'s question who was the greatest poet of the age? "*C'est Molière*," and the admiration of succeeding generations has gone far to endorse this opinion. His countrymen claim for him the first place amongst comic poets, and there is little doubt that he outdid his model Plautus, and at least disputes the pre-eminence with Terence.

Boileau.—Boileau, whom we have just mentioned deciding for the king on the comparative merits of rival poets, set himself the task of guiding public taste generally. Before he rose up to judge with his critical good sense between bad and good, Scudéry had been admired by the side of Corneille, and Voiture by that of Malherbe. The end of Mademoiselle de Scudéry's long life

thus: if the articles had cost £1 each, the total cost would have been £2478;

∴ as they cost $\frac{1}{6}$ of £1 each. the cost will be £$\frac{2478}{6}$, or £413.

The process may be written thus:

3*s.* 4*d.* is $\frac{1}{6}$ of £1 | £2478 = cost of the articles at £1 each.

£413 = cost ..... at 3*s.* 4*d.* ...

Ex. (2). Find the cost of 2897 articles at £2. 12*s.* 9*d.* each.

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NOTE.—A shorter method would be to take the parts thus:

10*s.* = $\frac{1}{2}$ of £1; 2*s.* 6*d.* = $\frac{1}{4}$ of 10*s.*; 3*d.* = $\frac{1}{10}$ of 2*s.* 6*d.*

Ex. (3). Find the cost of 425 articles at £2. 18*s.* 4*d.* each.

Since £2. 18*s.* 4*d.* is the difference between £3 and 1*s.* 8*d.* (which is $\frac{1}{12}$ of £1), the shortest course is to find the cost at £3 each, and to *subtract from it* the cost at 1*s.* 8*d.* each, thus:

	£	*s.*	*d.*	
£3 is 3 × £1	425 .	0 .	0 =	cost at £1 each.
1*s.* 8*d.* is $\frac{1}{12}$ of £1	1275 .	0 .	0 =	..... £3 ....
	35 .	8 .	4 =	..... 1*s.* 8*d.* each.
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of all of them open by two slits turned towards the centre of the flower. Their stalks have expanded and joined together, so as to form a thin sheath round the central column (fig. 12). The dust-spikes are so variable in length in this flower, that it may not be possible to see that one short one comes between two long ones, though this ought to be the case.

Fig. 12.
Dust-spikes of gorse (*enlarged*).

The *seed-organ* is in the form of a longish rounded pod, with a curved neck, stretching out beyond the dust-spikes. The top of it is sticky, and if you look at a bush of gorse, you will see it projecting beyond the keel in most of the fully-blown flowers, because the neck has become more curved than in fig. 12. Cut open the pod; it contains only one cavity (not, as that of the wall-flower, two separated by a thin partition), and the grains are suspended by short cords from the top (fig. 13). These grains may be plainly seen in the seed-organ of even a young flower. It is evident that they are the most important part of the plant, as upon them depends its diffusion and multiplication. We have already seen how carefully their well-being is considered in the matter of their perfection, how even insects are pressed into their service for this purpose! Now let us glance again at our flower, and see how wonderfully contrivance is heaped upon contrivance for their protection!

Fig. 13.
Split seed-pod of gorse.

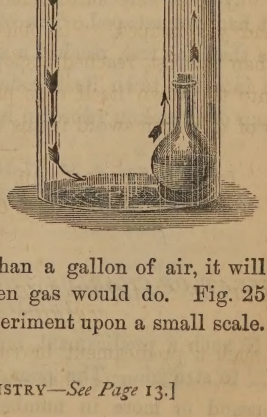
First (see fig. 10, p. 14), we have the outer covering, so covered with hairs, that it is as good for keeping out rain as a waterproof cloak; in the buttercup, when you pressed the bud, it separated into five leaves; here there are five leaves, just the same, but they are so tightly joined that you may press till the whole bud is bent without making them separate at all, and when the bud is older, they only separate into two, and continue to enfold the flower to a certain extent till it fades. When the flower pushes back its waterproof cloak, it has the additional shelter of the big

[A YEAR'S BOTANY—*See Page* 13.]

Sometimes carbonic anhydride is produced in wells, and, being so much heavier than air, it remains at the bottom. If a man goes down into such a well, he will have no difficulty at first, because the air is good; but when he is near the bottom, where the gas has accumulated, he will gasp for breath and fall; and if anyone, not understanding the cause of his trouble, goes down to assist him, he too will fall senseless, and both will quickly die. The way to ascertain whether carbonic anhydride has accumulated at the bottom of a well is to let a light down into it. If it goes out, or even burns very dimly, there is enough of the gas to make the descent perilous. A man going down a well should always take a candle with him, which he should hold a considerable distance below his mouth. If the light burns dimly, he should at once stop, before his mouth gets any lower and he takes some of the gas into his lungs.

When this gas is in a well or pit, of course it must be expelled before a man can descend. There are several expedients for doing this. One is to let a bucket down frequently, turning it upside down, away from the mouth of the well, every time it is brought up, a plan which will remind you of the experiment represented in Fig. 24.

Fig. 25.



But a better way is to let down a bundle of burning straw or shavings, so as to heat the gas. Now heated bodies expand, gases very much more than solids or liquids, and, in expanding, the weight of a certain volume, say of a gallon, becomes lessened. So that if we can heat the carbonic anhydride enough to make a gallon of it weigh less than a gallon of air, it will rise out of the well just as hydrogen gas would do. Fig. 25 shows how you may perform this experiment upon a small scale.

DISASTROUS RETREAT OF THE ENGLISH FROM CABUL.

IT took two days of disorder, suffering, and death to carry the army, now an army no more, to the jaws of the fatal pass. Akbar Khan, who appeared like the Greeks' dread marshal from the spirit-land at intervals upon the route, here demanded four fresh hostages. The demand was acquiesced in. Madly along the narrow defile crowded the undistinguishable host, whose diminished numbers were still too numerous for speed: on every side rang the war-cry of the barbarians: on every side plundered and butchered the mountaineers: on every side, palsied with fatigue, terror, and cold, the soldiers dropped down to rise no more. The next day, in spite of all remonstrance, the general halted his army, expecting in vain provisions from Akbar Khan. That day the ladies, the children, and the married officers were given up. The march was resumed. By the following night not more than one-fourth of the original number survived. Even the haste which might once have saved now added nothing to the chances of life. In the middle of the pass a barrier was prepared. There twelve officers died sword in hand. A handful of the bravest or the strongest only reached the further side alive: as men hurry for life, they hurried on their way, but were surrounded and cut to pieces, all save a few that had yet escaped. Six officers better mounted or more fortunate than the rest, reached a spot within sixteen miles of the goal; but into the town itself rode painfully on a jaded steed, with the stump of a broken sword in his hand, but one.

LIVY, xxi. c. 25, § 7-10. xxxv. c. 30. xxiii. c. 24.
CÆSAR, *Bell. Gall.* v. c. 35-37.

DEFEAT OF CHARLES THE BOLD AND MASSACRE OF HIS TROOPS AT MORAT.

IN such a predicament braver soldiers might well have ceased to struggle. The poor wretches, Italians and Savoyards, six thousand or more in number, threw away their arms and made

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